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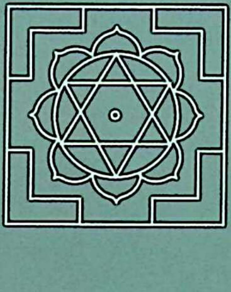

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EDITORIAL

The Adyar Library and Research Centre (ALRC) was established in 1886 by Col. Henry Steel Olcott … ‘To revive oriental literature, … to inculcate mutual regard between the learned of the East and the West’ Prof. C. Kunhan Raja, the then Director of ALRC, initiated *The Adyar Library Bulletin – Brahmavidyā* to showcase to scholars and public the research work carried out at the Centre. The library has approximately 3,00,000 books in Indian and foreign languages, and 18000 manuscripts in Grantha, Telugu, Pāli and Devanāgarī scripts with 45000 texts. Since its inception in 1937, the *Brahmavidyā* has been published as an annual journal with articles, texts and studies of manuscripts in our library, book-reviews, etc. The Centre has also been publishing rare and important books and materials on Sanskrit, Indology, religion, philosophy, Oriental literature, translations of ancient works, etc. The Centre is now actively digitalizing and preserving manuscripts with modern methods. We hope that such efforts will help us in catering to the increasing needs of scholars.

The year 2017 was significant in human history – It was the millennial birth anniversary (*sahasrābda-*

jayantī) of Śrī Rāmānuja (1017-37 CE), a great Śrīvaiṣṇava theologian and preceptor-philosopher of Viśiṣṭādvaita Vedānta from Tamil Nadu. The year also marked the completion of seven centennial death anniversaries (*vardhanti*) of Śrī Mādhava (1238-1317 CE), a proponent of Dvaita Vedānta particularly of *Tattvavāda* ('viewpoint of realism'). During the past eight decades, the Adyar Library and Research Centre has been bringing out special issues of *Brahmavidyā* on significant occasions. Last year it was *Śrī Rāmānuja's Sahasrābdi Volume on the Millenary of Rāmānuja*, a dual volume (Vols. 81-82 of 2017-18) with articles from eminent scholars focussing on all areas of his theology, philosophy and social contribution.

The year 2018 witnessed the 750th *jayanti* and the year 2019 marks the 650th *vardhanti* of Śrī Vedānta Deśika (1268-1369 CE), a prominent post-Rāmānuja preceptor on Śrīvaiṣṇavite theology and philosophy of Viśiṣṭādvaita Vedānta. He was born Veṅkatanātha at Tūpul, near Kāñcīpuram, and rose in stature to be hailed universally as 'Kavi-tārkika-siṃha' ('a lion in poetics and logic') and 'Nigamānta Mahādeśika' ('the great preceptor of Vedānta'). The first four articles, and a detailed review of the transcomposition and translation of his work *Śrī Pādukā-sahasram* in the current issue commemorate this epochal occurrence. Dr M.K. Srinivasan's essay 'Śrī Parāśara Bhaṭṭa and

Śrī Vedānta Deśika' sets the tone in paying homage to Deśika as Nigamānta Mahādeśika. Even while this Viśiṣṭādvaitin ācārya revered Śrī Rāmānuja as his spiritual mentor, his regard for Parāśara was equally special and unique. Parāśara was a junior contemporary of Rāmānuja. If Parāśara imbibed the finer points of Viśiṣṭādvaita directly from Rāmānuja, Deśika imbued the same from Parāśara's explanations. Dr Srinivasan presents the resulting influence of Parāśara on Deśika. Nāthamuni is considered the earliest formal exponent of Viśiṣṭādvaita epistemology as seen in his *Nyāya-tattva*. This branch of knowledge was shaped further by later Viśiṣṭādvaitins like Yāmunācārya in *Siddhi-traya*, Rāmānuja in his *Śrībhāṣya*, and others. In her article 'Vedānta Deśika on Viśiṣṭādvaita epistemology,' Dr Vedavalli Narayanan shows how the development of Viśiṣṭādvaita epistemology reached its zenith in Deśika's *Nyāya-pariśuddhi*. Dr S. Usha's (Usha Narasimhan) paper 'Samavāya and Viśeṣa in Viśiṣṭādvaita' brings out the uniqueness of the metaphysical concepts of eternal relation (*samavāya*) between two inseparable substances and differentiation of attributes (*viśeṣa*) between two eternal substances in Viśiṣṭādvaita *vis-à-vis* Nyāya and Vaiśeṣika. The philosophy of Viśiṣṭādvaita is inseparably associated with the theology of Vaiṣṇavism. The concept of Śrī, the consort of Lord Nārāyaṇa, defines the nuances in the sub-schools of Vaiṣṇavism, thereby in the branches of Viśiṣṭādvaita. Dr T.K. Parthasarathy traces the integral connection between the substantive Lord Nārāyaṇa and the attributive Śrī in his 'Śrī in Śrīvaiṣṇavism'. Vedānta Deśika has authored more than 100 works. One among his monumental works, *Paramata-bhaṅga* establishes him again as Kavitārkika-siṃha. To further salute the contribution of the theologian-philosopher, ALRC is bringing out '*Paramata-bhaṅga – An Exposition: Śrī Vedānta Deśika's Critique of Non-Viśiṣṭādvaita Philosophies*' by Dr Radha Raghunathan as a separate publication. The other articles in this Bulletin draw from Manuscriptology, Sanskrit grammar, aesthetics in Indian literature, Indian astronomy, Sāṃkhya, Yoga, Buddhism, Pūrva-mīmāṃsā and Uttara-mīmāṃsā.

A note from the Librarian reports on the Annual progress of work at ALRC. This Bulletin carries reviews of some valuable books. – *The Niśvāsatattvasaṃhitā – The Earliest Surviving Śaiva Tantra (Volume I) – A Critical Edition*... edited by Dominic Goodall (2015), *A History of the Canonical Literature of the Jainas*... edited by Nagin J. Shah (2010), *The Pedagogical Concern: An Analysis of the Sanskrit Vicāra-sāgara*... by S. Bhuvaneshwari (2015), *Śrī Pādukāsahasram of Śrī Vedānta Deśika With Tamil Transcomposition by Sri R. Kesava Ayyengar and*

English Translation by Sri D. Ramaswamy Iyangar (2017), *Śrī Saubhāgyabhāgavatam*... by K. V. Krishnan (2019) and *Vedānta Muktāvalī of Bellaṃkoṇḍa Rāmarāya Kavi with Dinakara Commentary* edited by Radha Raghunathan (2018). Shankara Shaktananda has translated and edited the text of *Ātmānātmaviveka* and *Śrī* Sadāśiva Brahmendra's *Ātmānātmaviveka-prakāśikā*. This can be viewed in the 'Text and Studies' section of this issue.

Adyar Library and Research Centre has been constantly striving over a century and half in upholding high standards in publishing materials related to oriental literature. As its next step of progression, ALRC is contemplating to blind- / peer-review articles, books and other materials received by it for publication. Such a review will help to assess the suitability and evaluate the standard of the material to be published. The initial focus is to turn *Brahmavidyā* into a blind- / peer-reviewed journal.

The year has witnessed a couple of setbacks also. It is with deep regret that the team at ALRC shares the news of the demise of noted scholar and exponent of Vaiṣṇavism and Viśiṣṭādvaita, Dr M.K. Srinivasan. He had graciously written the Preface to *Śrī Paraśara Bhaṭṭa's Aṣṭaślokī with Maṇipravāḷa Commentary Sārārtta Dīpikai* edited with English translation by Dr Radha Raghunathan (ALRC, 2019). He graces

ALRC again with his article titled ‘Śrī Parāśara Bhaṭṭa and Śrī Vedānta Deśika’ featuring in this Bulletin. We express our sincerest condolences to Dr. Srinivasan’s family, friends and students. Dr T. Narayanan Kutty, Director and General Editor, was ably steering the research and publication activities of the Centre since 2014. ALRC countered a setback when Dr Kutty had to proceed on leave for an indefinite period owing to his health. Hence, as directed by the International President of TS, the wheel was handed to Dr Radha Raghunathan, Editor of Articles, to ensure completion of the unfinished works, including the completion and publishing of the current *Brahmavidyā – The Adyar Library Bulletin* 2019. ALRC thanks Dr Kutty for his tireless services and wishes that he recuperates soon.

Also, we gratefully acknowledge the interest shown by the contributors and the enthusiasm and efforts of all who were involved in the making of this volume of *Brahmavidyā*.

RADHA RAGHUNATHAN

M. K. SRINIVASAN

ŚRĪ PARĀŚARA BHAṬṬA AND ŚRĪ VEDĀNTA DEŚIKA

Unlike Advaita and many other post-Rāmānuja philosophies which had only a single founder and exponent, the Viśiṣṭādvaita system was gradually built up by several preceptors over a period of time.[1] While Śrī Nāthamuni, who retrieved the lost *Divyaprabandha* and wrote two treatises, the *Nyāyatattva* and the *Yogarahasya*, installed the cornerstone of this school of thought, Śrī Yāmunācārya (Āḷavandār) laid the foundation on which Bhagavad Rāmānuja erected the edifice as it stands today. Hence, besides being known as Viśiṣṭādvaita and Ubhayavedānta, it is also more popularly known as Rāmānuja-darśana.

Later, Śrī Parāśara Bhaṭṭa, the godson of Śrī Rāmānuja, fixed the doors and windows in this mansion.[2] (He was so named by Śrī Rāmānuja in fulfilment of one of the three wishes of Śrī Yāmunācārya: to name a person after the great sage Parāśara, who wrote the *Viṣṇupurāṇa*, which is lauded as the '*Purāṇaratna*'.). Finally, Śrī Vedānta Deśika raised a protective wall around this great structure. All the four of them: Śrī Yāmunācārya, Bhagavad Rāmānuja, Śrī Parāśara Bhaṭṭa and Śrī Vedānta Deśika were precocious geniuses who made significant contributions to the gradual development of the Viśiṣṭādvaita philosophy. Śrī Deśika cites many references to the works of the other three in quite a few of his compositions. In his *magnum opus*, *Śrīmad Rahasyatrayasāra*, he quotes Śrī Yāmunācārya as many as fifty-seven times, Bhagavad Rāmānuja in forty-seven instances and Parāśara Bhaṭṭa on thirty occasions.

Ḥowever, Deśīka's reverence for Śrī Rāmānuja was something special. Though separated from him by more than a century, he mentally chose Rāmānuja as his spiritual mentor, in whose footsteps he would like to follow. This is evident from his own statement that he spent his youth and middle age in the delectable association with Yatirāja's works.[3] In his dramatic work, the *Saṃkalpasūryodaya*, he casts himself in the role of a disciple, taking instructions from a preceptor, who can easily be identified as Śrī Rāmānuja. Moreover, he wrote exhaustive commentaries on almost all of Rāmānuja's works and conducted discourses on the latter's *Śrī Bhāṣya* multiple number of times. Finally, in his well-known hymn, *Yatirājasaptati* Deśika says:

> My words have been rid of the defects of harshness, exaggeration, accusation and slander after

getting into contact with the cleansing nut of Yatirāja's renown.[5]

Śrī Parāśara Bhaṭṭa wrote several works, such as the *Aṣṭaślokī* (a brief gloss on the three esoteric *mantra-s*), the *Bhagavadguṇadarpaṇa*, a commentary on the *Viṣṇusahasranāma*, to show that the supreme Brahman is not an attribute-less (*nirguṇa*) entity, but full of auspicious traits, the *Śrīguṇaratna-kośa* (a compendium of verses describing the form and nature of Goddess Śrī), *Śrī Ragṅanātha-stotra* and *Śrī Raṅgarāja-stava* (both on Bhagavān Raṅganātha and His glories), the *Tattvaratnākara* (a monumental work on the principles of *nyāsa* and its syncretisation with Viśiṣṭādvaita philosophy) and many isolate verses (*muktaka-śloka*) and comments such as on *pāśuram* 2 of the *Tiruneḍuntāṇḍakam* of Tirumaṅgai Āḻvār.

Deśika's regard for Parāśara Bhaṭṭa was also unique and significant in many ways. Since Śrī Bhaṭṭa was a junior contemporary of Śrī Rāmānuja and was tutored by Śrī Embār (Govinda Bhaṭṭa), a close disciple of the latter, he knew the great *ācārya*'s mind on several topics, on which differences of opinion cropped up in later centuries.

A little historicity of the events in the early years of the post-Rāmānuja period will be relevant in this context. Soon after the *ācārya* attained eternity, Śrī Tirukkurugaippirāṉ Piḷḷāṉ became the spiritual head (see note 2) and was succeeded by Śrī Viṣṇucitta (Engaḷāḻvāṉ), after whom Śrī Vātsya Varadācārya (popularly known as 'Naḍādūr Āḻvāṉ) came to occupy the spiritual throne. He relocated to his native place, Kāñcīpuram, and continued his discourses on the *Śrī Bhāṣya* at the temple of Bhagavān Varadarāja.[6] While Śrī Naḍādūr Āḻvāṉ was thus engaged and also defending Śrī Rāmānuja's philosophy against the challenges of the Advaitins, Nyāya exponents, Mīmāṃsaka-s, etc., the scholars at Śrīraṅgam began to concentrate on the commentaries of the *Divya-prabandha*, on the basis of Śrī Piḷḷāṉ's commentary, the *Bhagavadviṣaya* (*6000 Paḍi*), Śrī Nañjīyar's *9000 Paḍi*, etc. Since these texts were mostly in Tamil, with a mixture of Sanskrit words, it was possible to spread the tenets of Śrīvaiṣṇava philosophy faster than the *Śrī Bhāṣya* route. Satyavrata Singh refers to the Śrīraṅgam scholars as 'progressists', while he classifies the Kāñcīpuram-based hierarchy as 'of conservative temperament'.[7] He adds: 'But it is in the person of Vedānta Deśika alone that the above two trends of conservatism and progressivism, characterizing Viśiṣṭādvaitic Vaiṣṇavism after Rāmānuja, meet for the first and probably the last time also.'[8]

Deśika's reverence for Parāśara Bhaṭṭa is evident from the fact that, in many places, he quotes *verbatim* from the latter's texts and also refers to him as 'venerable preceptor' (*abhiyukta*) or 'impartial intermediary' (*uvar*). It is also apparent from his extensive quoting of Śrī Bhaṭṭa's *Śrīguṇaratna-kośa* to justify the view that Goddess Śrī is equal to Bhagavān in all respects and is the Means to attainment, in addition to being the Mediatrix (*puruṣakāra*). These are contentious issues, besides many others, between the two sects the *Vaḍakalai* and the *Teṅkalai* in the Śrīvaiṣṇava community. These two are discussed below, with reference to Śrī Parāśara Bhaṭṭa's observations, as seen in his *Śrīguṇaratna-kośa*.

Status of Śrī

Very early in his *Śrīmad Rahasyatrayasāra*, Śrī Deśika outlines the functional differences between Bhagavān and Goddess Śrī. Quoting from Śrī Bhaṭṭa's *Śrīguṇratna-kośa*, he says, 'Goddess Śrī has agreed to Bhagavān retaining manly qualities like independence, impartiality and power to punish the delinquents, while keeping for Herself feminine qualities like tenderness, compassion, forbearance and subservience to the Consort. This division has been willed by Both and brings them joy'.[9] Deśika refers to this verse again in the Siddhopāyaśodhanādhikāra to establish the point that both Bhagavān and Goddess Śrī are Masters (*śeṣī-s*) to the soul and quotes the instance of offering oblations (*havis*) in equal measure to Bhagavān and Agni, though the latter is considered a lesser deity in the divine hierarchy.[10] Further, Śrī Deśika quotes, for good measure, a phrase used by Somāsiyāṇḍāṉ that '*śeṣitva* belongs to Both'. [11]

Śrī Deśika has quoted, four times, another verse of the *Śrīguṇaratna-kośa* in his *Śrīmad Rahasyatraya-sāra* to drive home the fact that Goddess Śrī has an equal ontological status as Bhagavān Himself.[12] In this verse, Śrī Parāśara Bhaṭṭa observes, 'In determining the supreme Deity, the glory of His inseparable association with Goddess Śrī is the prime factor. This alone establishes His nature and paramount sovereignty. For this reason, the Veda-s do not speak of Goddess Śrī separately.' This view is derived from the Pāñcarātra text, *Lakṣmītantra*, which says, 'Bhagavān functions as the Protector in association with the ever-compassionate Goddess Lakṣmī. Such is the declaration of the Vedānta and all Pāñcarātra-siddhānta-s'.[13]

Goddess Śrī as the Means

The *Catuḥślokī* of Śrī Yāmunācārya is the first hymn, and popular too, on Goddess Śrī in Śrīvaiṣṇava literature and succinctly describes Her Form and nature in just four verses. It can be said that Śrī Parāśara Bhaṭṭa's *Śrīguṇaratna-kośa* is a welcome expansion of the concepts spelt out in that work.

In verse 3, Śrī Yāmunācārya says, 'Without the grace of Goddess Śrī, worldly prosperity (*aiśvarya*), experience of oneself (*kaivalya*) and liberation (*mokṣa*) can never be obtained'.[14] In his work, Śrī Parāśara Bhaṭṭa clarifies this point beyond any doubt. In verse 58, he says, 'Even after showering wealth, enjoyment of the self and liberation on a devotee who merely joins his palms towards Her, Goddess Śrī feels embarrassed that She has not given him his due indemnities. What magnanimity!'[15]

Out of the six meanings of the root '*śṛ* (which is the basis for the name), two pertain to the removal of defects (*śṛṇāti*) and bestowal of auspiciousness (*śrīṇāti*). Both acts are part of the means to liberation (*upāya*). In verse 29 of the *Śrīguṇaratna-kośa*, Śrī Bhaṭṭa proclaims that Goddess Śrī is the personification of auspiciousness (*śrīrasi*). The full import of the verse is given below:

'The word "auspiciousness" is used to describe Bhagavān because of His association with Goddess Śrī. But in Her case, there is no external reason. She Herself is auspiciousness. A flower is glorified because of the fragrance in it. But the charm of the fragrance is that this quality is inherent in it'.[16]

There is another well-argued presentation of the fact that Goddess Śrī remains as the means (*upāya*), even as She is the goal (*upeya*). As is his wont, Śrī Deśika resorts to this method in the Dvayādhikāra of *Śrīmad Rahasyatrayasāra*. One of the several meanings of the suffix '*matup*' to her name, for example

'*Śrīmat*', is 'eternal connection'. Her association with Bhagavān is eternal. This is borne out by the fact that, during His incarnation as a celibate Vāmana, Bhagavān had to conceal, with His deerskin, His Consort abiding on His Chest.[17] Secondly, the first part of the *Dvayamantra* (*śrīman nārāyaṇacaraṇau śaraṇaṃ prapadye*), which is considered as the *upāya*, as well as the second part (*śrīmate nārāyaṇāya namaḥ*), which is regarded as the *upeya*, contain the prefix '*śrīmat*' to '*nārāyaṇa*' pointing out Her conjunction with Bhagavān at all times. This is also brought out in *Śrīmad Rāmāyaṇa*, when Lakṣmaṇa addresses Śrī Rāma in the presence of Sītādevī[18] and later says, 'Whether You are awake or asleep, I will render all services to You and Sītādevī'.[19] (The first verse points out the inseparability of the divine Couple in the *upāya* stage, while the second describes Their togetherness in the *upeya* stage.)

The above clarification fits in with the concept that Goddess Śrī never leaves Bhagavān's side to function as Mediatrix (*puruṣakāra*) when aspirants make a plea for liberation. She remains by His side when they later perform service (*kaiṅkarya*) to Him in the liberated state. It is inconceivable, as well as egregious, to side-line or bypass Her at the intermediate stage of functioning as the Means, which lies between the Mediatrix and the goal. That She performs all the three functions: *puruṣakāra*, *upāya* and *upeya*, is well brought out by Naḍādūr Āḻvāṉ in his popular verse, which describes Her as 'possessing three Forms.'[20]

The *Tattvamuktākalāpa*

There is another field in which we find Deśika's ideas resonating with Śrī Parāśara Bhaṭṭa's and that is in the area of logic (Nyāya). In his two works, the *Nyāyapariśuddhi* and the *Nyāyasiddhāñjana*, he has quoted from Śrī Bhaṭṭa's monumental work, the *Tattvaratnākara* (unfortunately not extant now) more than forty times. Śrī Deśika considered Śrī Bhaṭṭa as the 'best of the post-Rāmānuja Viśiṣṭādvaitic logicians' (Satyavrata Singh).

The Nyāya School of philosophy was founded by Sage Akṣapāda, more popularly known as Gautama. Unlike the Vaiśeṣika school, with which it is usually hyphenated, the Nyāya branch of knowledge is one of the fourteen *vidyāsthāna-s*, which include the four Veda-s, the six Vedāṅga-s and the four Upāṅga-s. While reconciling the tenets of this Darśana with those of the Viśiṣṭādvaita School and also while examining the validity and necessity of other sources of knowledge like memory, analogy, assumption, comparison, recognition, intuition, etc., Deśika takes recourse to the views of Śrī Bhaṭṭa in confirming that the three well-known *pramāṇa-s*: direct perception (*pratyakṣa*), inference (*anumāna*) and verbal testimony (*śabda*) are enough to cover all these variations.

Conclusion

From the foregoing, it is apparent that Śrī Parāśara Bhaṭṭa had a deep insight into the finer points of the Viśiṣṭādvaita system and strictly conformed to the views of his predecessors, particularly Śrī Rāmānuja. He has articulated them in clear terms for the benefit of future generations. Imbued that he was in Bhagavad Rāmānuja's teachings, Svāmi Deśika's views were also in accord with Śrī Bhaṭṭa's explanations. This is evident from the many quotations he has made from Śrī Bhaṭṭa's works. There are other topics like surrender (*prapatti*), science of logic, etc. where one can see such identity of views between the two *ācārya-s*. One cannot but help wonder wishfully that, had Svāmi Deśika been born a little over a century earlier and become a contemporary of Śrī Parāśara Bhaṭṭa, the present sectarian differences between the two sects would not have arisen at all!

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Notes

1. The following table shows the names of the philosophies and those of their propounders

Name of the Philosophy	**Name of the Founder**
Advaita	Śrī Śankara (788 -820 AD)
Dvaita-advaita	Śrī Nimbārka (*ci* 17th century AD)
Dvaita	Śrī Madhvācārya (1238-1317 AD)
Śuddha-advaita	Śrī Vallabhācārya (1479-1531 AD)
Acintya-bhedābheda	Śrī Caitanya Mahāprabhu (1486-1533)
Mahāpuruṣa-siddhānta	Śrī Śankaradeva (1449-1568 AD)
Navya-Viśiṣṭādvaita	Śrī Svāmi Nārāyaṇa (1781-1830 AD)

2. It is generally believed that Śrī Rāmānuja designated Śrī Parāśara Bhaṭṭa as his spiritual successor. This seems

unlikely for a major reason. According to hagiological records, well presented by Dr. S Padmanabhan in his *Parāśara Bhaṭṭa*: *His Contribution to Viśiṣṭādvaita*, Śrī Bhaṭṭa was born either in 1062 AD or between 1073 and 1078 AD. He is said to have passed away in 1114 AD (much before Śrī Rāmānuja, who attained eternity in 1037 AD). This makes his lifespan as either 52 years or between 36 and 41 years. However, tradition says that he lived only for about 30 years (pp. 5-6 *op. cit.*). Secondly, Śrī Vaṭukanambi, Śrī Rāmānuja's direct disciple and his first (poetic) biographer, states in four places in his *Yatirājavaibhavam* that the *ācārya* designated Śrī Piḷḷāṉ as his 'spiritual son' (*jñānaputra*). Thirdly, on page 104 of the '*Journal of the Bombay Branch of the Royal Asiatic Society*' (*JRAS*), Vol. XXIV, it is said, 'On his deathbed, Rāmānuja appointed, in the presence of his disciples and followers, Tirukkuruhaipirān Piḷḷāṉ as his successor to the spiritual throne, both *Bhāshyic* and *Prabandhic*... The period of Piḷḷāṉ's spiritual headship of the Vaishnava community was characterised by a good deal of pious activity.' Hence it is felt that this matter needs further research.

3. *Abhītistava* (28): '*yatipravarabhāratī-rasabhareṇa nītaṃ vayaḥ*'.

4. (a) Svāmi Deśika wrote the *Tattvaṭīkā*, the *Tātparyacandrikā* and the *Gadyatrayabhāṣya* on Śrī Rāmānuja's *Śrībhāṣya*, *Gītābhāṣya* and the three *gadya-s*: *Śaraṇāgatigadya*, *Śrīraṅgagadya* and the *Śrīvaikuṇṭha-gadya* .(b) His two Tamil *prabandha-s*, the *Vaiṣṇavadiṉacari* and the *Paṉṉirunāmam*, and his Sanskrit work, the *Saccaritarakṣā*, deal with parts of Rāmānuja's *Nityagrantha*. (c) According to Mahāmahopādhyāya Ceṭlūr Narasiṃhācārya Svāmi, Śrī Deśika may have written a commentary

on Śrī Rāmānuja's *Vedārtha-saṃgraha* also, as can be seen from references to such a work in (i) the *Periya Tirumuḍi Aḍaivu* and (ii) the following comments on the *Tiruvāymoḻi pāśuram* 1.1.1 in *Īḍu 36000 Paḍi*: '*śrīmad venkaṭācāryaḥ vedārthasaṃgraha-vyākhyāne abhihitaḥ*' (*Śrī Śrī Deśikaṉum Avaruḍaiya Śrīsūktigaḷum*, pp. 95-6).

5. *Yatirājasaptati* (19): '*paruṣātivāda-parivāda-paiśuna-prabhṛti-prabhūta-patanīya-pankilā, svadate mamādya subhagā sarasvatī yatirāja kīrtikatakaiḥ viśodhitā.*'

6. *JRAS op. cit.* p. 106.

7. According to Satyavrata Singh, the Progressive Group included Śrī Parāśara Bhaṭṭa, Śrī Nañjīyar, Śrī Periyavāccāṉ Piḷḷai, Śrī Vaḍakkuttiruvīdip Piḷḷai and Śrī Piḷḷai Lokācārya, while the Conservative Group consisted of Śrī Viṣṇucitta, Śrī Vātsya Varadācārya, Śrī Ātreya Rāmānuja and Śrī Vedāntadeśika (*Vedānta Deśika*: *His Life, Works and Philosophy*: *A Study*, p. 148).

8. ibid. p. 148.

9. *Śrīguṇaratna-kośa* (34) (quoted in the Tattvatrayacintanādhikāra of *Śrīmad Rahasyatrayasāra*).

10. '*āgnāvaiṣṇavam ekādaśakapālaṃ nirvapet*' (*q. v.* Siddhopāyaśodhanādhikāra of *Śrīmad Rahasyatrayasāra*).

11. *Ṣaḍartha-sankṣepa*: '*ubhayādhiṣṭhānaṃ caikaṃ śeṣitvam*'

12. *Śrīguṇaratna-kośa* (28) (quoted in the Siddhopāyaśodhanādhikāra twice, the Mūlamantrādhikāra and the Dvayādhikāra of *Śrīmad Rahasyatrayasāra*).

13. *Lakṣmītantra* (28.14): *lakṣmyā saha hṛṣīkeśo devyā kāruṇyarūpayā, rakṣakaḥ sarvasiddhānte vedānte'pi ca gīyate.*

14. *Catuśślokī* (3): *śreyo na hyaravindalocanamanaḥ kāntāprasādādṛte, saṃsṛtyakṣaravaiṣṇavādhvasu nṛṇāṃ saṃbhāvyate karhicit.*
15. *Śrīguṇaratna-kośa* (58).
16. *Śrīguṇaratna-kośa* (29).
17. '*kṛṣṇājinena saṃvṛṇva vadhūṃ vakṣaḥ sthalālayam*' (*q. v. Śrīmad Rahasyatrayasāra*).
18. *Śrīmad Rāmāyaṇa* Ayodhyākāṇḍa (31.2): *sa bhrātuś caraṇau gāḍhaṃ nipīḍya raghunandanaḥ, sītām uvāca tiyaśā rāghavaṃ ca mahāvratam.*
19. ibid. (31.27): *bhavāṃstu saha vaidehyā girisānuṣu raṃsyate, ahaṃ sarvaṃ kariṣyāmi jāgrataḥ svapataśca te.*
20. *ākāratraya-saṃpannām aravindanivāsinīm,*
aśeṣajagadīśitrīṃ vande varadavallabhām.

VEDAVALLI NARAYANAN

VEDĀNTA DEŚIKA ON VIŚIṢṬĀDVAITA EPISTEMOLOGY

Epistemology as is well known concerns itself with the study of origin, means and scope of knowledge. Indian philosophical tradition has devoted great attention to this area, so much so that an entire system called the Nyāyaśāstra also known as Pramāṇaśāstra has evolved with the aim of arriving at knowledge in its truest sense of the word. It also deals with related problems like the relation of knowledge to reality, the nature of truth, and criterion of truth and error, as well as norms for verification of truth. Since it sets the standards or *pramāṇa* for determining knowledge every system of Indian philosophy tries to base its tenets on the principles laid down by this science for after all the veracity of a conclusion depends on the correctness of principles adopted to arrive at it as the popular dictum states: *mānādhīnā meyasiddhiḥ*.

Unlike most systems of the Vedānta begin with a premise and justify their stand on the basis of *pramāṇa-s*, Viśiṣṭādvaita thinkers were more preoccupied with evolving a system that withstands the test of epistemological standards. This is because the prevailing systems of Vedānta did not appeal to their rational understanding of the concepts on the Ultimate Reality and related issues. While arriving at their conception of the Ultimate Reality they did not side step the three *prasthāna-s* that were considered the backbone of Vedāntic thought but established that these texts can also be proved to be rationally appealing. Hence they evolved a system that would not only conform to the Vedic tradition but also give it a very strong epistemological ground. The new approach to Vedānta became very explicit right from the time of Nāthamuni, the earliest known formal exponent of the system. This is evident from his *Nyāyatattva*, the earliest known source of Viśiṣṭādvaita. This treatise is available in fragments collected from quotations in later treatises of the system, while his other composition *Yogarahasya* appears to have been lost as it has not been located so far. As the very title of the text *Nyāyatattva* suggests, this system appears to have been set on an epistemological backdrop.

Nāthamuni's impact on his successors has been profound as is obvious from their compositions. Yāmunācārya who also is known as Alavandar, was his grandson as well as next most prominent thinker after him. He authored a composition known as *Siddhitraya*. The Ātmasiddhi section of this text is reputed to be a condensed version of the *Nyāyatattva* of

Nāthamuni. The other sections of the texts: Isvarasiddhi and Saṃvidsiddhi deal with the Ultimate Reality and knowledge respectively. These sections also abound in the same spirit of a rational approach as is evident from (i) refutation of the principles propounded by the Nyāya-Vaiśeṣika, the Bauddha and Advaita and (ii) the presentation of Yāmuna's own views on the various topics. Yāmuna's refutation of the non-differentiated nature, *nirviśeṣatva* of Brahman is an important aspect of Viśiṣṭādvaita, further vividly developed by his successors. In this context it is to be found an interesting example of the manner in which Yāmuna refutes the concept of *advitīya*, 'one without a second', with regard to Brahman as held by the Advaitin. He puts forth an alternative interpretation when he says the expression refers to 'one with no equal or superior' (*samabhyadhikarahita*), and illustrates his stand by saying, statement like, 'the reigning Chola king is without a second' only means there is no ruler equal or superior to him and not that no one else exists. He is also a great critic of the Advaitin's view of knowledge (*saṃvit*).

Rāmānuja, the most revered preceptor in this tradition further gives it a formal status as Vedānta, carrying on the same lines set by his predecessors by refuting concepts that do not appeal to his rationality. He begins his commentary on the *Brahmasūtra-s* considered as the logical foundation, *nayaprsathāna* by establishing that the entire body of the Veda-s including the Saṃhitā and Brāhmaṇa sections are relevant as against the Advaitin's view that only the Upanisadic section is authoritative in matters relating to Brahmajñāna. He then proceeds with the demolition of the *nirviśeṣatva* of Brahman. It is in this context that he proves that the above concept cannot be proved by any of the existing norms set by the science of epistemology. He takes up each of the norms: *pramāṇa-s* individually, discusses its nature and content and establishes that none of them proves the existence of a non-differentiated content. Thus comes into being a detailed discussion on the *pramāṇa-s*.

In the post-Rāmānuja period there appeared many commentaries on Rāmānuja's compositions especially on his *Śrī Bhāṣya*. Some treatises like *Prameyasaṃgraha*, *Mānayathātmyanirṇaya*, *Tattvaratnākara* also were composed as independent works. Some elucidated Rāmānuja's Vedānta or *siddhānta*. Others were on the epistemology of Viśiṣṭādvaita as can be ascertained from their titles itself. But many have not come down to us in full and are available in fragments through quotations only. The fact that most of Deśika's works have withstood the test of time reveals how cherished they were by the tradition.

Vedānta Deśika, as is well known, is the next most important luminary in the scene of Viśiṣṭādvaita. He has covered the entire gamut of Viśiṣṭādvaita in over a hundred compositions be it treatises on Vedānta, commentaries, dialectics, texts on practical aspects (*anuṣṭhāna*), *stotra-s*, poetry, etc. He has the rare distinction of being one of the few authors to have devoted ample attention to the crucial topic of epistemology as well. He has taken up discussion on the subject exclusively as the system gives utmost priority to a rational approach for its development. His *Nyāyapariśuddhi* and a whole section of his *Tattvamuktākalāpa* known as Buddhisāra devote exclusively to this subject. The former treatise is an exhaustive treatment of epistemology in prose interspersed with verses. The latter is in the form of verses giving further credence to the title of *kavi-tārkika-siṃha* conferred on him as it brings out both the *kavi* and *tārkika* in him in one stroke.

The *Nyāyapariśuddhi* is a unique composition. In fact, as the very title *Nyāyapariśuddhi* suggests, the aim of the composition is to free the system of Nyāya of its flaws and compose a text on epistemology which is perfect in all respects of the science. To this end, he carefully analyses the principles of logic advocated by the Nyāya system and then observes that though the principles presented by it cannot be acceded to in *toto*, the salient features which appear to be in agreement with the Vedic tradition and reason need not be discarded. He examines those *sūtra-s* from the *Nyāyasūtra-s* from the various chapters of the text which appear to be in conflict with the Vedic tradition and demonstrates how these can be interpreted as conforming to the Veda-s wherever they are found to be inadequate or contrary to the Upaniṣadic doctrines.

Vedānta Deśika (hereafter Deśika) begins his endeavour with a definition of knowledge. Knowledge relates the knowing subject, *pramātṛ*, to an object of knowledge, *prameya*. When the two are involved and sources of knowledge (*pramāṇa-s*) are present, a valid cognition arises. He defines knowledge as the awareness of a particular action that pertains to a subject and an object and is in the form of 'I cognize this'.

Some schools of Indian philosophy like Buddhism and Mīmāṃsā hold that knowledge is an act. Advaita holds the substance theory of knowledge and advocates that knowledge is the self. The Nyāya and Vaiśeṣika consider knowledge to be an accidental attribute of the self, but not an essential attribute. Yet others represent knowledge as a two-way relational.

Viśiṣṭādvaita holds that knowledge is an essential attribute of the self. The system also makes a distinction between self which is of the nature of knowledge: *dharma-jñāna* or *svarūpa-jñāna* and knowledge as its attribute: *dharmabhūta-jñāna*. The self is the substratum (*dharmin*), and knowledge is its attribute (*dharma*). The two are distinct but inseparable (*apṛthak-siddha)*. The self is compared to the flame of a lamp as distinguished from its rays which belong to it and radiate from it. The self is said to be *pratyak*, characterized by the feature of self-consciousness (*svasmai bhāsamānatva*). The *dharmabhūta-jñāna* on the other hand is *parāk* and can only reveal to others (*parasmai bhāsamāna*) and cannot know. When the *dharmabhūta-jñāna*, which is like the ray of a flame, streams out from the self through one of the senses and comes into contact with an object, it is able to manifest the object to the particular *jīva*, its substratum, e.g. when it reveals say a pot, the knowledge judgement is in the form of 'I know a pot'. It is this *dharmabhūta-jñāna* with which we are concerned while dealing with knowledge in epistemology.

Knowledge according to the Bhāṭṭa Mīmāṃsaka has to be inferred from the manifestation of objects—*prākaṭya*. But Deśika explains that *prākaṭya* or *jñātata* is the result of the cognition of an object and this *prākaṭya* would lead to cognition of the causal collocation and not cognition. To hold that knowledge which was unrevealed is inferred from *prākaṭya* only complicates the explanation and does not serve any purpose. Hence it is easier to assume that knowledge is self-revealed (*svaprakāśa*) by the same factors which cause the *prākaṭya* of the object.[1]

Knowledge can manifest itself (*svaprakāśa*) and external objects (*arthaprakāśa)*. And hence is different from the non-inert matter (*ajaḍa-dravya*) which cannot do so. But what it manifests is never for itself but for another and in this respect it is different from the sentient being (*cetana*) which can know though it cannot show. Hence *dharmabhūta-jñāna* is classified as non-inert matter.

The scope of knowledge is considered to be limitless but it is said to function in a restricted fashion of each individual. Knowledge of the mortals has limitations depending on the *karma* and it undergoes contractions(*saṃkoca*) and expansion (*vikāsa*). Knowledge of the Supreme Being, the eternally liberated (*nitya-s*) and the liberated (*mukta-s*) knows no limitation. But in the embodied state, knowledge of *jīva-s* suffers limitations.

Viśiṣṭādvaita admits the existence of objects independent of knowledge and holds that there can be no knowledge devoid of a content. It relates a knowing subject to which it belongs to an object to which it refers. It streams from an individual through his mind which unites with the sense organs and reveals an object with which it comes into contact.

Indian philosophical systems distinguish between knowledge or a valid cognition, an ordinary cognition and an error or an invalid cognition. A valid cognition is a true cognition or knowledge and is referred to by the term *pramā* while an ordinary cognition which may or may not be true is *jñāna* and an invalid cognition is known as *apramā*, *bhrama* or *bhrānti*. Though all schools of philosophy accept truth as the differentiation of knowledge, difference arises while defining the word 'true'. The criterion for judging truth varies from school to school.

A valid cognition, according to Viśiṣṭādvaita is one that (i) reveals an object as it is and (ii) should satisfy the practical interests of life. As such an instrument of knowledge (*pramāṇa*) should reveal truth that can be both experientially and experimentally verified. As opposed to *pramā*, 'invalid cognitions' are classified as: (i) erroneous cognition (*viparyaya)*, (ii) doubt (*saṃśaya)* and (iii) indecision (*anadhyavasāya*).

Pramā is knowledge, the distinctive cause of a particular *pramā* is called a *pramāṇa*. Though the word *pramāṇa* refers to both a source of knowledge as well as knowledge, in the context of epistemology, it is taken as a source of knowledge. *Pramā* is an effect of which the cause is *pramāṇa* for an effective perception. It is well known that Viśiṣṭādvaita admits of three *pramāṇa-s*: perception (*pratyakṣa*), inference (*anumāna*) and verbal testimony (*śabda*). Though Deśika closely follows his preceptors while treating the subject of the *pramāṇa-s*, he does not hesitate to improve on or revise their definitions in order to eliminate any difficulties that may be encountered while holding their views. His genius becomes evident when we try to understand his treatment of the *pramāṇa-s*.

Pratyakṣa is generally defined in terms of sense-object-contact. But this definition has been found to be criticized as: (i) it is too wide as it can also apply to inference, (ii) it is inadequate in the sense it does not include yogic perception which does not require sense-object-contact, and (iii) we perceive and understand the perception even before we know what a sense organ is and hence to define it in terms of sense organs, is to beg the question. So Deśika defines perception in terms of immediacy of awareness (*sākṣāttvam*). Though conditioned by sense-object-contact this feature does not constitute the sole or characteristic of all perceptions.

We encounter considerable difference of opinion among different schools of Indian philosophy while discussing *pratyakṣa* especially with regard to indeterminate perception (*nirvikalpaka-pratyakṣa*). Two stages have been recognized in perception of objects. The indeterminateness of the first stage has attracted diverse views among different schools. Some like the Advaitins hold that it is awareness of existence alone. Since Viśiṣṭādvaita subscribes to the view that there can be no cognition, wherein the content is devoid of any characteristic, this system of Vedānta holds that perception at the initial stage itself reveals an object as qualified by some characteristics. Explaining the difference between the two stages, Rāmānuja says that in the initial level when a cow is perceived for the first time, it is perceived along with its characteristic feature of dewlap, but when on subsequent occasions one perceives other cows he realizes that the dewlap is a generic feature of the class of cows. So he defines the *nirvikalpaka* as the perception of an object of a class for the first time (*ekajātīyeṣu dravyeṣu prathama-piṇḍa-grahaṇam*) and *saviklapaka* as the perception of an object for second and subsequent times. It is objected that at times the first sighting of an object of a class may not register in the mind of a person and a second or even a later cognition may appear to be *nirvikalpaka* for such a person.

It is interesting to observe how Deśika overcomes the difficulty presented by this definition. He defines *savikalpaka* as a perception which has continuity (*sa-pratyavamarśam*) in the form of, 'This is also such and such' (*idam api ittham*). The *nirvikalpaka* perception has no sense of recognition and is in the form of: 'this is such (*idam ittham*).' He thus emphasizes the fact that the *nirvikalpaka* perception too has for its content an object along with some characteristics. He also justifies the usage of the term *nirvikalpaka* to the initial perception, i.e. without any determinates by saying that it is so used because it lacks the knowledge of the particular determinate desired to be discussed. For example, a poor man of little means is described as bereft of any belongings (*alpadhane daridravat*) even though he may have a few things.[2]

The intellectual honesty of Deśika requires to be admired time and again. While dealing with theories on error, even though he admits to the *yathārthakhyāti* propounded by Nāthamuni and endorsed by Rāmānuja, he says every system must admit the apprehension of one thing as another (*anyathākhyāti*), as well as the failure to apprehend the difference between the two, namely the actual and the mistaken. He approves *akhyāti* as the true cause of error. Thus he is in favour of *akhyāti-saṃvalita-yathārthakhyāti* as the answer to the problem of explaining error.

Inference (*anumāna*) is the topic so thoroughly analysed by the Nyāya system and it has perfected the study of inference so well that it has developed into a full-fledged science and most schools accept the norms laid down by the Naiyāyika. Generally, the Viśiṣṭādvaita Vedāntin is also in agreement with them. But in his *Nyāyapariśuddhi*, Deśika analyses the technicalities thread bare and revises some of their concepts. It is an accepted fact that an inference is a process of reasoning, wherein we pass from the apprehension of a mark (*liṅga)* or *hetu* to that of something else by virtue of an invariable relation (*niyatasaṃbandha*) between the two. An oft-quoted example is, 'The hill has fire, because it has smoke, whatever has smoke has fire'. Perception is limited to direct apprehension of smoke on hill. Recollection of invariable relation between smoke and fire leads to inferential knowledge of the existence of fire.

Inferential knowledge is arrived at with the aid of the *probans* (*hetu*) and the universal relation (*vyāpti)* between the *hetu* and the *probandum* (*sādhya*), the object inferred. The subject term or the subject under discussion (*pakṣa*) in the example quoted above is the hill. The *hetu* is the smoke and the fire is the *sādhya*. For a valid inference it is essential that one comprehends the unconditional relation (*vyāpti*) of the *hetu* with the *sādhya*. In fact *Nyāyapariśuddhi* defines *vyāpti* as an inseparable relation between the pervaded *vyāpya* (*hetu*) with pervader *vyāpaka* (*sādhya*), not dependent on any adventitious condition (*upādhi*). The *vyāpya*, that which as a rule, is not more extensive than the *vyāpaka* in respect of space and time. The pervader is that which is not less extensive than the pervaded.

The knowledge of *vyāpti*, according to Deśika, is arrived at after repeated observation in accordance with our experience. Besides, Deśika also advocates review (*vimarśa*) to verify the *vyāpti* relation. One can review whether the *hetu* can exist without the *sādhya*. But most importantly one must ascertain whether this relation is unconditional (*nirupādhika*). When all the three conditions are satisfied, the doubt as to whether the *hetu* can occur without the occurrence of *sādhya* is removed. It is at this stage that one ascertains the invariable relation between the *hetu* and the *sādhya*.

There are two kinds of *vyapti*. (i) The invariable concomitance between the *hetu* and *sādhya* is known as positive concomitance (*anvaya-vyāpti*) and (ii) the invariable concomitance between the absence of *sādhya* and the absence of *hetu* is known as negative concomitance (*vyatireka-vyāpti*). The *anvaya-vyāpti* proves the existence of the *sādhya* on the basis of the existence of *hetu*, as for example, in the inference, 'where there is smoke there is fire'. The *vyatireka-vyāpti* proves the non-existence of *hetu* on the basis of non-existence of *sādhya,* as for example, 'If there is no fire, there is no smoke.'

Both the above kinds of *vyāpti-s* stated above get vitiated if they are affected by the limiting condition known as *upādhi*. *Upādhi-s* are counter instances that defy the principle of invariable relationships. Deśika defines *upādhi* as: 'That characteristic which coexists with *sādhya* but does not coexist with *hetu* and is different from it'. He prefers this definition to the other more commonly prevailing one which holds that whether *upādhi* is coextensive or more extensive with the *sādhya* does not matter but being non-existent in the subject *pakṣa*, *upādhi* takes away the *sādhya* from the *pakṣa* and consequently vitiates it. But, Deśika being a critical evaluator he prefers *sādhya sama vyāpakatva* as a characteristic of *upādhi*. When one tries to infer the existence of smoke from fire, his judgement will be in the form of, 'There is smoke because of fire'. This judgement can be justified only the condition that there is contact of fire with wet fuel. Contact with wet fuel is the *upādhi*. It coexists with *sādhya*, i.e. smoke in this case. Wet fuel is not universally present in all cases of fire, as for example in red-hot iron. It is absent in the subject namely hill. Because in this given inference, *upādhi* (contact with wet fuel) is an essential characteristic of the *sādhya*, smoke, and is absent in the *hetu* the fire, it strays away from the point to be proved and negates the invariable relation between the *sādhya*, the smoke and the *hetu* the fire.

For an inference to be valid, it must have two features: subject characterization (*pakṣadharmatā*) and pervasion (*vyāpti*). A more detailed analysis would elaborate the same to five like pervasion in the subject (*pakṣavyāpakattva*), presence of similar instances-

(*sapakṣasattva*), non-existence of counter instance-*vipakṣa-sattva*, unsublatedness of content *abādhitva-viṣayatva* and non-existence of counter indication *asatpratipakṣatva*. Deśika is of the view that the earlier mentioned two features subsume the five under them and are sufficient to understand the nature of a valid inference.

On the basis of (i) agreement in the presence of *hetu* and *sādhya* and (ii) agreement in absence of the *sādhya* and *hetu*, inference is classified into *kevala-anvayī*, *anvaya-vyatirekī* and *kevala-vyatirekī*. In *anvaya-vyatirekī* inference all the five features mentioned in the earlier paragraph are present. For example, in the instance of inferring fire from smoke, both the *vyāpti-s* are agreement in presence, and agreement in absence are found to be available. In the *kevala-anvayī*, the 'agreement in presence' of the *hetu* and the *sādhya* alone are available. Deśika considers both the types of pervasions eligible to be fit to form a valid inference. But the *kevalavyatirekī* kind of inference is based on the 'agreement in absence' which is accepted by the Naiyāyika is vehemently refuted by him. He opines that the *kevala-vyatirekī hetu* is not related to *sapakṣa* where the *sādhya* is ascertained and so it cannot be considered a *hetu* and has the same defect as the *asādhāraṇa* fallacy. He holds that there can be no inference through mere negative concomitance of *sādhya* and *hetu*. He also points out that it is not possible to grasp the concomitance of *sādhya* and *hetu* in a *kevalavyatirekī* inference as the *sādhya* happens to be unknown.

Desika's mastery over Nyāya gets further endorsed when we find him analysing the fallacies of *hetu*. Inference is the favourite subject of the Naiyāyika, especially the later ones. We find him modifying their definitions as in the case of *upādhi*, renaming some of the fallacies of *hetu* more appropriately and picking out the flaws in the Naiyāyika's bastion. The Naiyāyika classifies the fallacies of *hetu* under five categories. Deśika demonstrates how broadly speaking these can be subsumed under two heads of (i) the unproved *avyāpta* and (ii) the one not characterized by presence in the subject *apakṣadharma*.

As for the scope of *anumāna* as a *pramāṇa*, Deśika is of the view that except for a few *atīndriya* entities, it is confined to the empirical sphere only. The Naiyāyika holds that *anumāna* can be employed to establish the existence of God and other extra-sensory entities. Their stand has been examined and refuted by Deśika, the main argument being such a view would relegate the Veda-s to a secondary position whereas even the *Brahmasūtra-s* vow that God is known only through the Veda-s in the *sūtra*: *śāstrayonitvāt*.

Generally the word '*tarka*' has been used to denote logic but is subservient to *anumāna*. It is mainly a reasoning from an unacceptable position, (*aniṣṭa-prasaṅga*), there by revealing the incompatibility of the original position. *Tarka* helps to accept the pervader by the hypothetical admission of a pervaded. For instance in response to the inference, 'the hill has fire, because it has smoke, if someone says, 'Let there be smoke but no fire', the refutation would be, 'If there were no fire (*aniṣṭaprasaṅga*), there would be no smoke'. But this conclusion is contradicted by the observation of smoke on the hill. The *tarka* argument thus reveals the absurdity of assumption of unacceptable position. Deśika analyses both the fivefold constituents of a *tarka* form of argument in detail and observes that these can be reduced to two elements of (i) giving up of the position established by a *pramāṇa-prāmāṇika-parityāga*, and (ii) its effect in the acceptance of the counter instance of the proved *aprāmāṇika -svīkāra* and the net result would be the unacceptability of the *aniṣṭaprasaṅga*. Thus we find that *tarka* can be used as an aid to endorse a conclusion arrived at through a *pramāṇa*.

Deśika's treatment of debate (*kathā*) very closely follows that of the Naiyāyika. Deśika has dealt with *kathā* in detail. A *kathā* is a sequence of arguments between two persons, proponent (*vādi*) and an opponent (*prativādi*) over a philosophical debate. Different types of debates like *vāda* are to arrive at the truth, *jalpa* and *vitaṇḍa* which aim at defeating an opponent are discussed in this context. In this context an elaborate discussion on the methodologies for identifying weak logical fallacies, weak points in the opponent's argument and other flaws that are likely to occur in a debate are also dealt with in detail.

Verbal testimony (*śabda*) is the most important means of knowledge. The word *śabda* means word. But as a source of knowledge, it refers to words of authority. While inference as a source of knowledge attracted the attention of the Nyāya system of Indian philosophy, it is the Mīmāṃsā system that concerns itself majorly with *śabda* as a source of knowledge. There are two types of *śabda*: the empirical (*laukika*) and the non-empirical (*alaukika*) or *vaidika*. As *śabda* is the one and only source of knowledge with respect to spiritual matters, it assumes greater importance in Indian philosophy. A vast literature has come down to us as *śabda*. It is not mere tradition in general, but represents a systematized body of information. Only words which have sources that are trustworthy (*āptavacana*) have been included into the fold of *śabda*. In fact, Deśika defines *śabda* as the knowledge of meaning (*arthavijñāna*) obtained from statements that are not uttered by untrustworthy (*anāpta* *anukta*). The double negative has been used for two reasons. Firstly it is to indicate that it is devoid of errors caused by instruments in the form of sense organs. The second is to refute *apauruṣeyatva*, ‘the non-personal origin of the Veda-s’.

What distinguishes a word from other sounds is its possession of meaning. There are different views regarding the nature of cognition produced by a word. One is the Prābhākara view that the word conveys its meaning by rousing the mental impressions of previous instances when the word was used and the knowledge of the meaning of a word is a kind of recollection. Yet other Mīmāṃsaka hold that the meaning of a word is conveyed by the primary significance or the potency of the word (*abhidhāśakti*). The Naiyāyika is of the opinion that there is a certain convention (*saṃketa*) according to which the words of the Veda-s derive their meaning.

Prābhākara Mīmāṃsā holds that words convey their meaning only as related to action. For instance, A child who observes an elder asking a younger person to bring a cow and take it back. The child understands the meaning of the word cow, listening to the command of the elder and based on such examples the Prābhākara holds that words convey their meaning through injunctive statements. This view has been refuted by Rāmānuja and Deśika.

According to Rāmānuja, word and its meaning are eternally related to each other. He says that the power of denotation is inherent in language, even as the power of heat is inherent in fire, the power of originating a particular cognition is inherent in the sense of vision and the like.[3] Deśika also upholds this view and contends that words of the Veda-s do not need any convention as held by the Naiyāyika. All words that are used in ordinary day to day life are found to be used in the Veda-s and their usage have been regulated by the Veda-s themselves.[4]

There are two kinds of meaning to a word: primary (*abhidhā*), and secondary (*aupacārika*). Deśika explains that the primary meaning is the direct meaning conveyed by a word. It is further characterized as the philological meaning (*yoga)*, conventional or traditional meaning (*rūḍhi*) and that which relates to both philological and conventional meaning (*yoga-rūḍhi*). The secondary meaning is again of two kinds: (i) *lakṣaṇa*, a meaning which is related to the primary sense itself and (ii) *gauṇi* which is related to the attribute, *guṇa*, of the primary meaning. An oft-quoted example of the *lakṣaṇa* kind is 'the hamlet on the Gaṅgā'. Gaṅgā here cannot mean the stream of the river and hence it has to mean 'on the banks of Gaṅgā'. The statement: 'Devadatta is a lion' is an example of the *gauṇi* sense, as the lion here does not refer to the animal, but to a person with the qualities of a lion.

A sentence is made up of words (*pada-s*). A word originates from a combination of a radical element (*prakṛti*) and a suffix (*pratyaya*) each of which has a different meanings. It follows that the word conveys a meaning characterized by difference (*viśiṣṭārtha*).[5] A word refers to a particular (*vyakti*) as characterized by a quality (*viśeṣaṇa*). Hence it is a qualified particular, (*viśiṣṭa*) characterized by a universal, (*jāti*). Universal is the attribute (*viśeṣaṇa*) that gives objectivity and reality to the object. In fact a word signifies a *jāti-viśiṣṭa-vyakti*. According to Viśiṣṭādvaita, the *jāti* and *vyakti* are inseparably related (*apṛthaksiddha*) to each other. The *jāti* does not exist inseparably of the *vyakti* as it exists inherently in the *vyakti*. Nor can *jāti* be comprehended directly except as inhering in a substance just as a quality cannot be understood except as inhering in a substance. Thus the primary meaning of a word is a particular as qualified by the universal.

Viśiṣṭādvaita extends this concept of words denoting attributes (*guṇa)* also and holds that words denoting *guṇa* also denote their substrate, *guṇi*, since the two are inseparably related to each other. Similarly words referring to a body (*śarīravācakaśabda*) such as *manuṣya* refer to the soul (*jīva*) in association with the body. Just as the universal cannot be separated from the particular, and attribute from the substance (*guṇī*), the word 'man' denotes its inseparable soul in the body. The word 'Rāma' for example does not denote merely his body (*śarīra*) but his soul, *jīva* or *śarīrī* associated with the body.

Viśiṣṭādvaita advances the theory that all words denote the *jīvātman* which is soul of the body and through that the *jīva*, the *Paramātman* for whom the *jīva* is the body. For, all entities in the universe constitute the body of that *Paramātman* since they subsist in Him, and are controlled by Him. Therefore, all words referring to them ultimately denote *Paramātman*. For ordinary people the denotation stops with the empirical sense but for a Vedantin the primary meaning of the word is *Paramātman*.

A topic assiduously discussed frequently by the Indian tradition with regard to meaning of a sentence is: How can a sentence constituted of a number of a words yet convey a unitary sense. After all each of the different words in a sentence can convey a sense of its own. True, the group of words in a sentence are combined in a particular order to convey a unitary meaning. It suggests that the connection between one word and another in a sentence also plays an important role in conveying the meaning of a sentence in addition to the denotation of the words.

There is difference of opinion among the Mīmāṃsā scholars as to whether verbal knowledge gained from a sentence depends on the relation (*anvaya*) of the meaning expressed by individual words (*abhihita*), or on the meaning expressed (*abhidha*) by the inherently connected words (*anvita*). The former view held by the Bhāṭṭa school of Mīmāṃsā is known as the *abhihitānvayavāda*. The view known as the *anvitābhidhānavāda* is held by the Prābhākara school of Mīmāṃsā. According to the *abhihitānvayavāda*, the words convey their meaning first, the meaning thus conveyed gives rise to a mutual relation obtained in between the words and it is the knowledge of this interconnectedness that produces the meaning of a sentence.

Deśika points out the difficulties presented by this theory. He says that the theory is complicated as it admits of a threefold power of sense (*śaktitraya*): (i) the power of words to convey their sense, (ii) the power of meaning of individual words to convey the interconnectedness of the words, and (iii) the power of words to relate the interconnected meaning to the object referred to by the sense. The meaning of a sentence is not obtained immediately from the words, but depends on the interconnectedness of meaning of words. As per the theory, instead of *śabda* being *pramāṇa*, one is led to think that *artha* is *pramāṇa*.[6] Also, since the definition of meaning covers only words, the sentence may be left without validity.[7]

Deśika opines that the *anvitābhidhāna* theory of meaning is much simpler, for all the three functions are done by the words themselves simultaneously. Words cause memory of the objects and subsequently the exact import is obtained collectively from the sentence. Thus a single potency reveals the meaning of words as well as its relation to other words in the sentence. Though in his *Nyāyapariśuddhi*, he favours the *anvitābhidhāna* theory, he does not brush aside the *abhihitānvayavāda*. He appears to take into account the views expressed in *Śrībhāṣya*, where Rāmānuja appears to favour the interconnectedness of words to convey meaning of a sentence, as also his explanation of initial comprehension of meaning of words by a child when objects are pointed out to him by an elder by naming them individually. Hence in his *Tattvamuktākalāpa*, Deśika admits that even the *abhihitānvayavāda* also does not contradict the basic position of Viśiṣṭādvaita Vedānta, and explains that either way the meaning of a sentence refers to objects characterized by difference.

Unlike some other systems of Indian philosophy, Viśiṣṭādvaita Vedānta subscribes to only the three *pramāṇa-s* discussed above. Other systems of philosophy have ascribed the status of independent *pramāṇa* to analogy (*upamāna)*, postulation (*arthāpatti*) and non-cognition (*anupalabdhi*). Deśika has demonstrated how analogy can be brought under the category of either *anumāna* or *śabda*, and *arthāpatti* also under *anumāna*. He proves that the cognition of non-existence (*abhāva*) in *anupalabdhi* is only cognition of an entity in another form *anyathābhāva* and it can be included in perception itself.

From the analysis of the various *pramāṇa-s* we find that views expressed by Deśika are unique in many respects. His presentation of epistemology adheres us to the Nyāya principles to the extent it appeals to his sense of reason, but does not hesitate to differ from it, or correct it where ever it is found to be wanting, as he has the courage of conviction to choose the title of his treatise as *Nyāyapariśuddhi*, and adequately demonstrated how the system could be reformed in the journey of quest for truth.

Notes

1. *Tattvamuktākalāpa*, IV.3 (Ubhaya Vedanta Granthamala, Madras, 1973).
2. Sarvārthasiddhi on *Tattvamuktākalāpa* IV.32
3. *Vedārthasaṅgraha*, Sri Ramakrihna Ashram, (2nd edition) Mysore, 1968.
4. *Nyāyapariśuddhi* (Ubhaya Vedanta Granthamala, Madras, 1978), p. 233.
5. *Śrībhāsya*, I.1.1 (Visishtadvaita Pracharini Sabha, Madras, 1989).
6. Sarvārthasiddhi on *Tattvamuktākalāpa*, IV.92.
7. *Nyāyapariśuddhi*, p. 237.

S. USHA

SAMAVĀYA AND VIŚEṢA IN VIŚIṢṬĀDVAITA

Categorization of realities is the foundation upon which the entire edifice of metaphysics stands. Every school of philosophy has its own categories, and naturally they do not agree with each other. So the schools, in order to establish their views, refute the views of others on the basis of logic and authoritative means. The Nyāya-Vaiśeṣika schools systematically present their metaphysical categories on logical grounds. And, all the other schools worked upon the fundamental methodology provided by them to systematize their own views.

Since the Nyāya-Vaiśeṣika-s held the world to be real, they had to speak out their views about the world. They first divided the objects of the external world into seven broad categories, and sub-divided each category into several classes. Since these were pioneering views, every subsequent school, whose views were systematized later on, found it not only obligatory but also convenient to formulate its views, against the background of the Nyāya-Vaiśeṣika views, either accepting (of course, with whatever modifications they thought fit) or rejecting them. Those which are authoritatively proved are accepted and those which are opposed to the logical proofs are rejected. Rejecting the categories accepted by the logicians does not mean the rejection of logic as such. Rather, it is meant for the refinement of it.

In fact, the logicians have made efforts to reduce the number of categories by rejecting some, which are accepted by the Vaiśeṣika-s. Efforts in this direction were made initially by the author of *Nyāya-bhūṣaṇa*, the oldest known commentary on *Nyāya-sāra* of Bhāsarvajña (875-925 AD). This work is not available now but is known to have existed, as it is mentioned by Udayanācārya (984 AD). The author of the work is not known but he is referred to only as 'Bhūṣaṇakāra'. From the available quotations it is clear that he did not accept *karma* as a distinct category but includes it under *saṃyoga*, and has rejected *saṃkhyā*, *parimāṇa*, *pṛthaktva*, *vibhāga*, *paratva*, *aparatva* and *vega* as separate *guṇa-s*. Following him, Aparārkadeva (12th cen.) in *Nyāya-muktāvali*, a commentary on *Nyāya-sāra* rejects the said Vaiśeṣika categories. In fact, the author seems to have written the work with the purpose of re-establishing the views of Bhūṣaṇakāra, which were attacked by Udayana, Timirāri and others.

Though the basis on which the categories are rejected, and the way in which they are accepted as categories are not the same as those adopted by Viśiṣṭādvaitins, but it is evident from the said works that the trend was initiated even by the logicians.

As far as the system of Viśiṣṭādvaita is concerned, though Rāmānuja did systematize and establish it on a sound footing, all its aspects were not worked out in all their details by himself, as is the characteristic of any Bhāṣyakāra. Most of the things were, nevertheless, implied in his writings. It was for the later *ācārya-s* to work out all those things in a detailed manner, according to the demands of the times.

In the place of the sevenfold classification of the Nyāya-Vaiśeṣika-s, just the twofold classification of *dravya* and *adravya* is accepted. The categories other than *dravya* of the Nyāya-Vaiśeṣika-s are either subsumed under the accepted category of *adravya*, or rejected completely. And this is done, not only in tune with the spirit of Viśiṣṭādvaita but also in consonance with scriptures and experience.

As far as non-substances are concerned, the views of earlier post Rāmānuja *ācārya-s*, like Parāśara Bhaṭṭa and others were recorded in their works. But the works were lost and are available only in fragments of quotations. Veṅkaṭanātha took the task of setting out fully the views of the Viśiṣṭādvaita system with due consideration for earlier views. Observing several lapses and inconsistencies in categorizing the realities, Veṅkaṭanātha makes a complete analysis of all these and finally, either includes them under the appropriate heads or rejects them.

Samavāya

The Vaiśeṣika-s admit *samavāya* as a distinct category. They maintain the following view: the relation of conjunction (*saṃyoga*) relates two separable substances like pot, cloth, etc. But, in the case of inseparable pairs like the part and the whole (*avayava* and *avayavin*), quality and the qualified (*guṇa* and *guṇin*), activity and its substratum (*kriyā* and *kriyāvan*), universal and its substratum (*jāti* and *vyakti*), particularity and eternal substance (*viśesa* and *nityadravya*), an eternal relation (*samavāya*) is to be accepted. This relation is accepted to be inferred by the Vaiśeṣika-s, while the Naiyāyika-s accept it to be perceptual. The Vaiśeṣika-s seek to prove the relation by inference:

rūpī ghaṭa iti viśiṣṭa-buddhiḥ viśeṣaṇa-viśeṣya-sambandha-viṣayā viśiṣṭa-buddhitvāt daṇḍī-puruṣa iti viśiṣṭa-buddhivat. (The qualified cognition —'the pot is possessed of colour' — has the quality, the qualified and the relation as its objects, as it is a qualified cognition, like the qualified cognition —'the man is possessed of a stick').

However, this is not accepted by the *siddhāntin-s*. Their view is as follows:

The relation (*samavāya*) which is accepted as existing in the inseparable substances is not at all perceived as distinct from the essential nature of the substances. Hence, the view that relation is perceptual does not hold good.

The contention that *samavāya* is to be inferred, for otherwise the qualified cognitions like *rūpī ghaṭaḥ* cannot be accounted for, also does not hold good. It is because, in that case, in order to account for the qualified cognition — *samavāya-viśiṣṭo ghaṭaḥ* — another *samavāya* is to be accepted which will go on endlessly. Thus, there will be the defect of infinite regress (*anavasthā*). To overcome this defect, it may be stated that *samavāya*, in order to be related to its substrata, does not require another *samavāya*, but by its very nature, it gets related to them.

But, Veṅkaṭanātha does not accept this and says:

There will be the defect of prolixity if the said position is accepted. It is because, *samavāya* is to be accepted as a distinct category possessed of the said nature. But if it is accepted that the pairs like *guṇa* and *guṇin*, etc., are related to each other by their very nature, then there is no need to accept *samavāya* at all. The idea behind is that, instead of accepting a distinct *dharma* as possessed of a particular *dharma*, it is better to accept it as the *dharma* of an already accepted *dharmi*, according to the maxim: *dharmi-kalpanāto ’varam dharma-kalpanam*.

If it is not accepted, then the *viṣaya-viṣayi-bhāva* in the case of knowledge and object too, must be accepted as a distinct relation like *samavāya*. But, even the Nyāya-Vaiśeṣika-s do not accept it to be so. Hence *samavāya* need not be accepted as a distinct category.[1]

Viśeṣa

Viśeṣa is accepted as a distinct category by the Vaiśeṣika-s. In fact, only because of this unique conception of *viśeṣa*, the school came to be called as Vaiśeṣika. They maintain the following view:

Two non-eternal substances can be distinguished from each other by the qualities or the universality that inhere in them. But, in the case of the eternal substances, which have a very close similarity, qualities or universal cannot serve the purpose. For instance, two *pṛthivī-paramāṇu-s*, which are possessed of like qualities and like universal, cannot be easily distinguished from each other. Hence it must be accepted that there inheres in them, what is known as *viśeṣaḥ*, which distinguishes one from the other.

The inference that is supposed to prove *viśeṣa* is: *paramāṇavaḥ paraspara-vyāvartaka-dharmavantaḥ dravyatvāt ghaṭavat* (*paramāṇu-s* are possessed of *dharma-s* which, distinguish each *paramāṇu* from the other, since they are *dravya-s* like a pot). But, this is not agreeable to the Viśiṣṭādvaitin-s. They maintain that as the attributes themselves can differentiate the eternal substances, there is no need to accept *viśeṣa* at all. It is thus: the Vaiśeṣika-s admit *ākāśa*, *kāla*, *dik*, *ātman* and the atoms of *pṛthivī*, *ap*, *tejas*, and *vāyu* to be eternal substances. Of these, the *siddhāntin* does not accept *dik* as a distinct substance at all. It is included under *ākāśa*, which is accepted as a non-eternal substance. Hence there is no need to accept '*viśeṣa*' in *dik* and *ākāśa*.

The *paramāṇu-s*, as intended by the Vaiśeṣika-s, are not accepted by the Viśiṣṭādvaitin. Hence there is no need to accept *viśeṣa* for distinguishing them. As for *kāla* and *ātman*, the internal differences can be explained by the attributes present in the former like *parāktva*, *acetanatva*, etc. Thus, there is no need to accept *viśeṣa* in the case of *kāla*. In the case of the self (*ātman*) too, there is no need to accept *viśeṣa*. The individual soul, as distinct from the *paramātman*, can be proved by the attributes like *aṇutva* and *vibhutva*, *niyāmyatva* and *niyantṛtva*, *ādheyatva* and *ādhāratva*, *śeṣatva* and *śeṣitva*, *śarīratva* and *śarīritva*, etc., which are present in them, respectively. In order to distinguish the *mukta-s*, who attain utmost similarity with the *paramātman*, from the latter, the attributes like *jagat-kāraṇatva* etc., which are stated in the scriptures are sufficient and hence there is no need for *viśeṣa*, for this purpose. Īśvara is one only. Hence there is no need of *viśeṣa* in his case.

Among the bound souls, the difference can be accounted for by the difference in their happiness, misery, knowledge, desire, etc. The difference between the bound and the liberated souls can be accounted for by the attributes, *alpajñatva* and *sarvajñatva*, which are present in them respectively. The difference between *mukta*-s and *nitya-s* can be also be maintained, as the former attain liberation at a particular point of time, while the latter remain free forever. The difference among the *mukta-s* can be accounted for by the difference in their *saṃkalpa*-s. Thus, there is no need to accept *viśeṣa* at all.

Further, *viśeṣa*, as a category cannot be proved at all, for, the inference that proves *viśeṣa* has the defect of *siddha-sādhana*. That is, *pṛthaktva* alone, which is accepted by the Vaiśeṣika-s, as exclusive to every entity can be proved by the said inference. Scriptures too do not prove or approve *viśeṣa*. Hence, *viśeṣa* cannot be proved by any means. Even if it is proved, there can be no purpose served by it.[2] Thus Veṅkaṭanātha has retained the earlier views and has enriched them by his own logical arguments.

Notes

1. Vide: *Tattvamuktākalāpa* V. 126. (*Tattvamuktākalāpa* with *Sarvārthasiddhi* and two commentaries ed. Uttamur Veeraraghavacharya, Ubhayavedantagranthamala, Madras, 1973).
2. Vide: *Tattvamuktākalāpa*,V.123-125.

T.K. PARTHASARATHY

ŚRĪ IN ŚRĪVAIṢṆAVISM

Introduction

The concept of Śrī is unique in Śrīvaiṣṇavism and has no parallel in any other religion or philosophy. She is not only a Divine Superior worshipped by all Vaiṣṇavites but also placed in high pedestal next to her *pati* in the *guruparamparā* commencing from Him. This can be discerned from the *guruparamparā dhyāna śloka* chanted every day by Śrīvaiṣṇavites:

> I worship the glorious *guruparamparā* which starts with Nārāyaṇa with Śrī, has Nāthamuni and Yāmunācārya in the middle, and ends with my present *acārya*.[1]

This divine verse was rendered by Kūraṭṭāḻvān to glorify the lineage of preceptors (*guruparamparā*). Here the position of Śrī is number two. This is re-affirmed by Vedānta Deśika, the doyen in the tradition (*sampradāya*) in his *Adhikāra Saṃgraha*:

> My obeisance to those who gave my *ātman* this life with beneficial instructions (*sad-upadésa-s*) and pointed out the most important truth that my *ātman* is the eternal servant to the Lord! I salute my immediate preceptor (*ācārya*) and his lineage

of preceptors starting with Śrī Rāmānuja and ascending from then on to Periya Nambi, Āḷavandār, Maṇakkāl Nambi, Uyyakkoṇḍār, Nāthamuni, Nammāḻvār, Viṣvaksena, Periya Pirāṭṭi, i.e. Śrī, and culminating with Śrīman Nārāyaṇa as *paramācārya*. My humble self (*aḍiyēn*) performs surrender (*śaraṇāgati*) through the *ācārya* lineage to Śrīman Nārāyaṇa.[2]

Even though the Lord is considered as having three consorts — Śrī Devī, Bhūmi Devī and Nīḻa Devī, — it is Śrī otherwise known as Lakṣmī (Periya Pirāṭṭi in Tamil), who is always respected as first and foremost. She enjoys a special position in the tradition as means (*upāya*), goal (*upeya*) and also as mediatrix (*puruṣākāra*) between man and Him. She needs to be approached first by those seeking salvation (*mokṣa*). Apart from *mokṣa*, She grants other human goals (*puruṣārtha-s*) too like *dharma*, *artha* and *kāma* in association with the Lord. She also enables us to get rid of the twin-fruits of both good and bad actions.

With all such glory and eminence attached to Śrī in the *sampradāya*, it is unfortunate that due to certain interpretations of the scriptures by post-Rāmānuja *ācārya-s* like Piḷḷai Lokācārya and Vedānta Deśika, Her powers and position have become a subject for controversial discussion between the two sects in the religion: Vaṭakalai (North) and Teṉkalai (South). This is elaborated later in this essay under 'Internal differences within Śrīvaiṣṇavism'.

Four Vaiṣṇava Lineages (*sampradāya-s*)

Vaiṣṇavism is one of the major traditions within the broader Vedic or *sanātana* spiritual culture. Unlike some Vedic traditions, Vaiṣṇava-s believe that the ultimate Reality is personal. Thus, they believe that God is One, Supreme and all-attractive filled with grace. They acknowledge that all living beings and non-living objects are eternally connected to Him and that all life's problems are because of the individual soul's absentmindedness of his or her relationship with the Supreme.

There are four main Vaiṣṇava lineages worshipping Lord Viṣṇu, with Lord Rāma and Lord Kṛṣṇa as different manifestations of the same Supreme Lord or one Supreme Divinity. According to the *Padma-purāṇa*, these four Vaiṣṇava *sampradāya-s*, namely Śrī-sampradāya, Madhva-sampradāya, Rudra-sampradāya and Kumāra-sampradāya, preserve the fruitful *mantra-s*.[3] The Kumāra-sampradāya also known as Nimbārka-sampradāya, Haṃsa-sampradāya,[4] the four Sana-sampradāya and Sanakādi-sampradāya,[5] was founded by Nimbārka (c.7th century CE). It teaches the theology of Dvaitādvaita, dualistic non-dualism, known as Bhedābheda (difference-cum-non-difference). It states that humans are both different and non-different from the Supreme Being.

Rudra-sampradāya is a Vaiṣṇava-sampradāya founded by the ascetic Viṣṇu Svāmi. This school claims its origins to Lord Śiva also known as Rudra who was imparted the knowledge by Viṣṇu and in turn passed it to mankind. Thus, in this *sampradāya*, Śiva is the first and foremost Vaiṣṇava, that is the follower of Viṣṇu. According to this tradition, Viṣṇu Svāmi was fifteenth in the line of passing the knowledge from teacher to student. The date of formation of Viṣṇu Svāmi's *sampradāya* is disputed.[6]

Next, Madhva or Brahma-sampradāya founded by Madhvācārya (CE 1238-1317), also known as Pūrṇa Prajña and Ānanda Tīrtha was the chief proponent of the Dvaita school of Vedānta. Madhva called his philosophy as *tattva-vāda* meaning 'arguments from a realist viewpoint'. Madhvācārya's teachings are built on the premise that there is a fundamental difference between the individual soul (*ātman*) and Brahman, the ultimate reality, (Viṣṇu). These are two unchanging realities, with individual soul dependent on Brahman, never identical.

The fourth *sampradāya* is Śrī-sampradāya of Śrī Rāmānuja. The philosophy in this *sampradāya* came to be known as Viśiṣṭādvaita and the religion is referred to as Śrīvaiṣṇavism. The concept and position of Śrī in Śrīvaiṣṇavism is the subject of this essay.

Śrīvaiṣṇavism

The philosophy extracted from the *prasthāna-trayi*[7] with the help of other *upabrāhmaṇā-s* like Smṛti-s, itihāsa-s, purāṇā-s, and the *Four Thousand Holy Hymns* (*Divya Prabanda-s*) in Tamil, also known as Drāmida Veda by the great *ācārya* Rāmānuja (1017-1137 CE), is called Viśiṣṭādvaita and the religion associated with the same is Śrīvaiṣṇavism. As the name suggests, Śrīvaiṣṇavism considers not only Viṣṇu to be the Supreme Brahman as depicted by the Veda-s, it assigns equal importance to His consort Śrī also known as Lakṣmī, and many other epithets. Śrī, when related to the verb-root '*śrā* to cook, to boil', has a core meaning of 'diffusing light, radiance or eminence', as a feminine abstract noun, the word has received a general meaning of 'grace, splendour, beauty, wealth, affluence, prosperity, and so on'.[8]

The Viśiṣṭādvaita philosophy as envisaged by Śrī Rāmānuja is also known as Ubhaya Vedānta, as the Vaiṣṇavites regard both Sanskrit Veda-s and the Drāmida Veda with equal reverence. In fact, the hymns of Āḻvār-s are treated as an instrument to know the hidden meanings of the Veda-s which have never been transparent and explicit. Vedānta Deśika pays tributes to all the Āḻvār-s as: 'The hidden meanings of the Vedā-s are understood only with the help of these hymns woven as garlands in Tamil by the Āḻvārs!'[9]

Śrī worihip inVedic times

The Goddess Śrī appears in several earlier Vedic hymns, and is depicted as the personification of auspicious and royal qualities.

Śrī Sūkta, belonging to the epic period (*ca* 400 CE), is almost an encomiastic prayer to Goddess Śrī or *Lakṣmī*. It is perhaps the first text in which Śrīlakṣmī, the homology between Śrī and Lakṣmī, is particularly associated with Viṣṇu as His wife or consort.[10] The *Sūkta* unequivocally states that Śrī or Lakṣmī is the beloved consort of Viṣṇu vested with powers to bestow all that we pray for and this is the earliest scripture available to establish this stand:

> Invoke for me, O Agni, that Goddess Lakṣmī who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses, and men.[11]
>
> We commune ourselves with the Great Goddess, and meditate on the consort of Viṣṇu. May that Lakṣmī direct us to the Great goal![12]

Śrī in Vaiṣṇavism

In Vaiṣṇavism, Viṣṇu being the Supreme Brahman, His consort also gets equal prominence and all the Vaiṣṇavites regard Her as His equal and one with Him. That She is inseparably united with Him is expressed by Nammāḻvār. 'O Lord, You bear the inseparable lotus-dame (Śrī) on Your chest!'[13]

Legend is that 'the first three Āḻvār-s' (*mutal mūṉṯrāḻvār*)[14] met accidentally one day in a small patio of an *āśram* in Tirukoilūr where they experienced the sensational visualization of Lord Nārāyaṇa accompanied by His consort Śrī. The story goes that Poigai Āḻvār reached the place first late in the evening, by that time the temple was closed. He was shown to an *āśram* where accommodation for the night was available. As he entered, the care-taker of the place informed him – 'One can lie down' (*oruvar paṭukkalām*). The Āḻvār entered and fell asleep. Next to enter was Pūttatāḻvār who was informed 'Two can sit' (*iruvar amaralām*). The last entrant was Peyāḻvār and he was told 'Three can stand' (*mūvar niṟkalām*). All the three stood up cheerfully and were praying. Suddenly, they felt a nudging sensation of a fourth entrant trying to squeeze in between them. The three understood who that stranger could be. Spontaneously, the first Āḻvār outpoured craving His grace for *jñāna* (Knowledge) through his *antāti*[15] beginning with the words 'with the world as a cauldron' (*vaiyam takaḷiyāi*). This was followed by Pūtattāḻvār's craving for love for Him through the second centum beginning 'with the very love as cauldron' (*anbe takaḷiyāi*). This dispelled the inner darkness as well and the Lord could not remain invisible anymore. Immediately the third sage Peyāḻvār sprang up with his poetic garland in the same *antāti* style commencing with 'I have seen Śrī and the golden form' (*tirukkaṇṭéṉ ponmeni kaṇṭéṉ*).[16] This suggests that before seeing His golden physical form the Āḻvār saw Śrī, His ever-inseparable Consort. The importance to Śrī in the *sampradāya* commences here.

Śrī and Her Role

With such an importance attached to Śrī, who is considered equal to Īṣvara in all aspects, excepting in certain portfolios like granting *mokṣa*[17] to devotees, She is eulogized as the personification of grace and is praised for Her role of mediation through Grace. She is the recommending authority to the Lord for all and Her endorsements never fail with Him, and never does She fail to recommend whenever a devotee approaches Her for any obligation.

Piḷḷai Lokācārya declares in his *Mumukṣuppaṭi* that Śrī, out of grace, like a mother, will definitely pass on all the prayers made to Her to Lord for fruitful realization:[18] 'Śrī is the mother of all *jīva-s*; She can hardly bear their sufferings. As She is His delight, Her mediation, will flow without any hindrance'.[19]

Similarly, Svāmi Deśika says in his *Rahasya Ratnāvaḷi Hṛdaya*:[20] 'One *jīva* cannot protect another *jīva* and Śrīman Nārāyaṇa who is inseparable from Śrī alone can protect all the *jīva-s*.'

The Lord never discards the recommendations of Śrī, His consort, who has equal rights to protect the *jīva-s*. He is the Lord of all (*sarveśvara*). Next to Him, *Periya Pirāṭṭi*, that is Śrī, stays as the head of all *jīva-s*. She is however subservient to Her Lord. She is pleasantly disposed towards everyone and never shows any anger at the *jīva-s*. She remains as the Mother of all. Her Lord, however, is disposed to punish those who commit offences (*aparādha-s*). That comes from His playing the role of a father in the family. This will naturally make the *jīva-s* hesitate to approach Him for favours (*anukūlam*). Śrī will intervene like a mother and ease the *jīva-s*, from their hesitation in approaching Her Lord.

Śrī as depicted in *Taittirīya Upaniṣad*

A passage known as '*lakṣmyādiprārthanā*' in the Śikṣavalli section of *Taittirīya Upaniṣad*, is a prayer to Śrī Devī for bestowing many kinds of auspiciousness and wealth:

> As you are creator and also the multiplier of wealth, may Thou always bless me with bark garments, clothes and cattle, food and drink; produce for me wealth along with plenty of materials like animals.[21]

Glory of Śrīvaiṣṇavism in Yāmunācārya's *Catuśślokī*

Perhaps it is Āḷavandār (916-1041 AD), also known as Yāmunācārya, the illustrious grandson of

Nāthamunikaḷ (824-924 AD) and respectfully called *Ubhaya Vedānta Pravarthaka*, who took the first cue from Upaniṣadic scriptures on the nature (*svarūpa*), form (*rūpa*) and other auspicious qualities of Śrī and sang in praise of Her. He wrote the famous quartet, known as *Catuśślokī* or *Kāntā stotra* which is the first *stotra* work in the Śrīvaiṣṇava lineage to eulogize Goddess Mahālakṣmī independently and exclusively. Several later *ācārya-s* like Rāmānuja, Kūrattāḻvaṉ, Parāśara Bhaṭṭa and Svāmi Deśika followed in his footsteps and wrote many texts on Śrī and Śrī alone. Svāmi Deśika has written commentaries for both *Catuśślokī* and *Stotraratna* (another work of Yāmunacārya on Emperumāṉ) because of their importance to *Śrīvaiṣṇava-siddhānta*.

Among all the prayers on Śrī, Yāmunācārya's *Catuśślokī* is regarded as the 'revealer of the auspicious path' (*mārga-prakāśikā*). He based *Catuśślokī* on the doctrines outlined by *Lakṣmī Tantra*. In this work, he focuses on the themes of 'surrendering to the Mediatrix of Grace' (*puruṣakāra-prapatti*),[22] the concept of considering Śrī Devī and Bhagavān inseparably together, and the couple (*mithuna*) as the means (*upāya*) and the goal (*upeya*) for *mokṣa* (*eka-śeṣitva*). Hence, She is known as Viṣṇupatnī and He is known as Śrīman Nārāyaṇa.

The opening stanza of *Catuśślokī* itself speaks volumes of Śrī's qualities: Mahālakṣmī! You are blemishless and full of auspicious qualities. The epithet Bhagavatī describes Your unique qualities: You are possessed with unlimited knowledge (*jñāna*), energy (*śakti*), strength (*bala*), opulence (*aiśvarya*), heroism (*vīrya*) and splendour (*tejas*) with a total lack of negative qualities. The Supreme Self (Puruṣottama), Your Lord, is Your heart's desire. The mesmerizing world (*prakṛti*) is Your shielding curtain. Brahmā, Śiva, the *deva-s* and their respective consorts constitute the assembly of Your male and female servants. With all these qualities defining You, how can we the people of limited intellect attempt to eulogize You?[23]

Here, Āḻavandār establishes the equal status of Śrī Devī with Her consort. As *Īsvari* of *sarva-bhutā-s*, She enjoys an equal status with the Lord and rules the physical and the transcendental universes. Her main characteristics of nature (*svarūpa*), form (*rūpa*), mental qualities (*guṇa*) and opulence (*vaibhava*) are identical with Her Lord's. Thus, Yāmunācārya establishes Her glory in the *sampradāya*, which was reinforced by later *ācārya-s* making Her the first disciple of *Sriyaḥ patiḥ* and Deśika re-establishes in his tribute to the great preceptor Śrī Rāmānuja in the *Yatirāja-saptati* as: 'You are there next to Emperumāṉ in the *ācārya* lineage. Forever in His pleasant company, Your only concern is the welfare of this universe.'[24]

She is so much overwhelmed with concern and compassion for all the *jīva-s* that She could hardly realize their faults. In fact, She is the main reason for the protected lives of all the *jīva-s*.

In the impressive concluding lines of the *Catuśślokī* Yāmunācārya asserts with a striking note that Śrī Devi's *rūpa-s* and *guṇa-s* are tightly bonded together with that of Emperumāṉ in an inseparable manner.[25] Whenever He assumes *vyūha-vibhava-arca-rūpā-s*, She takes the appropriate forms and is united with Him as inseparable (*anapāyinī*) from Him. Thus, they demonstrate *eka-śeṣitva* and become *upāya* and *upeya* to us all.

Svāmi Kūrattāḻvāṉ's *Śrīstavam* is next in the chronological order.

Kūrattāḻvāṉ's *Śrīstava*

Kūrattāḻvāṉ,[26] also known as Kūrésa (1010 – 1116 CE), was a key disciple of Rāmānuja. Being bestowed with immense memory power, he was hailed as 'a concrete imbiber in single session' (*eka chanda grahī*). Legend is that he memorized the entire *Bodhāyana-vṛtti*, a commentary on the *Brahma-sūtra* in a single reading and could assist his master in scripting the *Śrī Bhāṣya.*

In one of the verses in the *Śrīstava*, Kūrattāḻvāṉ depicts Lord Nārāyaṇa as taking His cues in matters of creation, sustenance and dissolution by seeking the concurrence of His consort Śrī from the expressions on Her beautiful face. He rules and controls the three worlds with the hints originating from Her. He is always controlled (*parādhīna*) by Her influence. Wanting to please Her, He looks at Her face for the different signals and completes everything according to Her wish. The word '*ekarasyāt*' in the final line of the verse is indicative of the conformance of thinking between the Lord and His consort. Both are partners in the sport (*līlā*) to which this universe is subjected to, and both derive pleasure in this sport.[27]

Parāśara Bhaṭṭa, the greater son of great father Kūrésa, and centuries later Svāmi Deśika, travelled on the road laid out by Yāmunācārya in composing devotional lyrics and enriched Śrī Vaiṣṇavite Bhakti literature further. He has blessed us with many *grantha-s*.[28] His *Śrīguṇaratnakośa* is a rare treasure of the gems with divine attributes of Śrī arising from the blissful *guṇānubhava-s* which Bhaṭṭa experiences.

Parāśara Bhaṭṭa's Śrīguṇaratnakośa

Parāśara Bhaṭṭa is glorified as Śrī Raṅgeśa's Purohita since he expounded the Purāṇa[29] at the Śrīraṅgam temple on the command of Śrī Rāmānuja. He glows like a star in the noble tradition of Śrī-vaiṣṇavism.

In his *Śrīguṇaratnakośa* the poet celebrates Srī's *vibhutva* and *īśvaratva*. *Vibhu* means the Supreme

Being, Sovereign of all. It implies eternality and all-pervasiveness. *Īśvaratva* means having all the qualities (*guṇa-s*) of *Bhagavān*. She is *Bhagavatī* with six unique qualities: unlimited knowledge (*jñāna*), energy (*śakti*), strength (*bala*), opulence (*aiśvarya*), heroism (*vīrya*) and splendor (*tejas*) with total absence of negative qualities.[30] Her affection and tenderness to human beings, and overlooking all our defects make Her our Refuge. She is known as 'the Goddess of compassion' (*Dayā Devī*). It can be declared confidently that *Śrīguṇaratnakośa* is a *stotra* of 'lyrical beauty, while it abounds in philosophical statements, which are unique to the Viśiṣṭādvaita system of philosophy'.[31]

Ādi Śaṃkarācārya's Śrīstuti

Śrī is, in general, prayed for wealth and prosperity. She is considered to be the generator and the multiplier of wealth and very popular amongst all women-deities. Ādi Śaṃkarācārya, the highly revered Advaitic philosopher and theologian par excellence, composed the *Kanakadhāra-stotra* to get rid of the poverty of a poor lady. The most she could offer the *saṃnyāsin*, who stood at her doorstep asking for alms (*bhikṣā*), was just a shriveling gooseberry. Understanding her plight, the *ācārya* is said to have pleaded to Śrī. Legend is that the Goddess was so pleased with the *stotra* that She instantly showered the lady's house with gooseberries made of gold. These twenty-one stanzas of *Śrī Kanakadhāra stotra* are read by all devout Hindus. The *stotra* opens thus

> To Hari who wears supreme happiness as ornament,
> The Goddess Lakṣmī is attracted,
> Like the black bees getting attracted,
> To the unopened buds of black berry tree,
> Let Her who is the Goddess of all good things,
> Grant me a glance that will bring prosperity.[32]

The above celebrated and illustrious incident has a parallel in the life of Svāmi Deśika, a post-Rāmānuja pre-eminent poet-philosopher in the *ācārya* lineage of Śrīvaiṣṇavism. Vedānta Deśika's erudition as a scholar, and his perseverance as a preacher is a great treasure to the world. His life and works have been the subjects of zealous and scrupulous studies by eminent scholars over a period of seven centuries and continue to be so even today.

Deśika's Śrīstuti, Amṛta Svātini and *Dehalīśa Stotra*

One day a poor *brahmacāri,* who had completed *Vedādhyayana* arrived at Svāmi Deśika's house at Tūppul and explained his predicament in not being successful in gaining the hand of a suitable bride because of his poverty. The most compassionate *ācārya* composed a *stuti* on Śrī in the Attigiri temple *sanctum sanctorum* (*sannidhi*) praying for Her grace. Immediately a rain of gold coins poured in front of Svāmi

Deśika. Even as the *brahmacārin* was profusely thanking the *ācārya* and gathering the coins, the 'ornament of knowledge and dispassion' (*jñāna-vairāgya bhūṣaṇa*) as Svāmi is oft-referred to, went home and continued with his *dinacarya*.[33]

Svāmi Deśika has bequeathed more than a hundred works and this popular prayer from his *Śrīstuti* is well regarded.

> Let me surrender to You, Śrīdevi, You are the refuge for all the beings of the world. I am the one, who has no other refuge. You are the Mistress of the widely spread and limitless wealth (*aiśvarya*). You are the very auspiciousness personified. You are the embodiment of all things auspicious (*maṅgaḷa-s*). You adorn the chest of Your Lord with your divine and incomparable brilliance (*jyoti*). You are the boon-granting personality for all, who are eager to gain Your grace both in this and the next one.[34]

In keeping with the *sréyas* (*maṅgaḷa-s*) that She confers under six broad categories. The *Ahirbudnya Saṃhitā* of the *Pāñcarātra Āgama*[35] interprets the name Śrī in six connotations: (i) She chases away (*śṛṇāti*) the hurdles that stand in the way of the fulfillment of *śaraṇāgati*. (ii) She brings to perfection (*śrīṇāti*) the *ātma guṇa-s* of those who seek Her Grace. (iii) She is attained (*śrīyate*) by those who wish to be redeemed and uplifted. (iv) She approaches (*śrayate*) Her Lord Herself for that purpose. She pleads with Him. (v) She, out of Her compassion, listens (*śṛṇoti*) to the appeal by *jīvātma-s* to protect them. (vi) She draws the attention (*śrāvayati*) of Her Lord about the plight of the *jīva-s* and appeals to Him to overlook their multitudinous trespasses.[36]

Svāmi Deśika reiterates the above definitions on Śrī in his Tamil *Prabanda* titled *Amṛta-svātini* as:

> Staying always with Her Lord, Tirumāl, She takes care of all *jīva-s* by removing all their past *karma-s* (*viṉai viduttu*), hearing their requests (*veṟu uraikéṭṭu*) with her incessant grace (*viyaṉ guṇattāl*), making Him hear those requests (*avai kéṭka viḷambi*), making all surrender to Her (*nāl-um taṉai aṉaittum aḍaintiḍa*) and surrendering to Him on other's behalf (*tāṉ aḍaintu niṉṟa*)…[37]

The great theologian, Vedānta Deśika finds all this potential for salvation implicit in the very name Śrī. She is the dynamic potency (*kriyā-śakti*) of the Lord. The Lord Nārāyaṇa too is innately gracious, but His Grace is an 'initial' grace called *kṛpā* which is common to all higher beings. By virtue of this grace, one is impelled to become a seeker of refuge in the Lord (*prapanna*). But the grace of the Divine Mother is a specific grace called *prasāda*. It is the saving grace, the response of 'condescension' of the Divine into the realm of being which permits the *jīva* to be liberated from *saṃsāra.* He says:

> O! Sri Devi, You and your husband are bound forever by your love for each other. You are never far away from each other even for a moment; both of You with Your limitless, illustrious qualities are a pair that one of you both can be understood completely only through the other. That is why You are introduced as Viṣṇupatnī and He is known as Śriyaḥ pati. That is your extraordinary state of interdependence.[38]

Vedānta Deśika has described this in his *Dehalīśa Stotra* while praising the inseparable nature of Śrī with the Lord.

No write-up or statement on Viśiṣṭādvaita philosophy will be complete or exhaustive without complementing from Śrī Rāmānuja's writings.[39] *Śaraṇāgati gadya* by Śrī Rāmānuja is a commentary on the principle of the *Dvaya Mantra*:

'I seek refuge at the feet of Śrīman Nārāyaṇā, Salutations to *Nārāyaṇā* together with Śrī.'[40]

This declares the means (*upāya*) and the goal (*upeya*). The *mantra* starts with the mention of Śrī, who is full of maternal love and who is also the interceder for approaching the Lord, the almighty. As He, like all head of the families, is sometimes harsh and not easily approachable. She is to be propitiated first. Hence the *gadya* starts with the exposition of the words, '*Śrī*' and '*Śrīmat*':

> With no other help to resort to, I seek Thee, Śrī Devi, full of all benevolent qualities, seated in a thick bed of lotus flowers. Thou art the refuge for all the helpless. Thou art my Mother, indeed the Mother of the whole world, the crowned Divine Queen of the Lord of the deva-s the pure and the unsullied, never separated from the Lord. Thyself, Thine form, its qualities, and the most wonderful, limitless innumerable collections of auspicious qualities of Thine such as, greatness, rulership and high virtues, are all to His liking and worthy of the natural form and qualities of Lord Nārāyaṇa.[41]

Internal Differences within Śrīvaiṣṇavism

Historians say the deep division in Śrīvaiṣṇava religion witnessed now is a product of lesser minds a century after the death of Maṇavāḷa Māmuni in 1443AD. The main doctrinal differences are interpretations in terms of the Lord's attitude towards humanity, surrender (*prapatti*), role of Śrī, *mokṣa*, etc. A verse from an unknown origin brings out eighteen such differences.[42] As it will be very elaborate to discuss all the eighteen differences, let us confine only to the concept of Śrī with respect to Her status and powers, as expressed by our *pūrvācāryā-s*, based on the interpretation by Teṉkalai represented by Piḷḷai Lokāchārya and Vaṭakalai by Vedānta Deśika.

Both the sects admit the role of Śrī as a mediatrix between *jīvātman* and *paramātman* and both agree that She is the object of attainment for salvation. But, the main difference lies in whether Śrī is *jīvātman* or *paramātman*. According to Vaṭakalai, Śrī is not a *jvātman*. She is the *paramātman* as much as the Lord Himself. She is infinite in nature (*vibhu*) and has the same essential pervasion (*svarūpa-vyāpti*) as Nārāyaṇa. They are coeval in that they both share the same essential nature and together they form a dual entity with a unified identity. The view of Vaṭakalai is that Śrī is the means of attaining salvation as much as the Lord Himself and also has the role of Mediatrix of Grace (*puruṣakāra*).[43]

On the other hand, the Teṉkalai's belief is that Śrī is *jivātman*, but first amongst all the rest and more equal to others, is atomic in nature and cannot have *vyāpti*. She has attributive pervasion (*guṇa-vyāpti*) and corporeal pervasion (*vigraha-vyāpti*). In other words, Śrī shares the same qualities or attributes as Nārāyaṇa and shares the same manifest iconic form and pervades the universe. The Teṉkalai holds that Śrī is not a means to salvation but has the authority to mediate between the *jīva-s* and the Lord. This means, being a *jīva*, Śrī does not have essential divinity by nature but has the divine function of mediatrix as a gift from God out of His grace.[44]

Conclusion

Judaism, Christianity and Islam have their own belief in one God. Worshipping Mother Goddess is rarely heard of in Western religions. In India, Nature and its elements were regarded as female and were worshipped in the form of Mother. Mother goddess is a term used to refer to a goddess who represents motherhood, fertility, creation or embodies the bounty of the Earth. Early archaeological excavations reveal a figurine shaped like a woman who was most likely to be worshipped as the main Goddess. This form of worship should have continued till Āryan invasion according to historians. They introduced a patriarchal form of worship and subsequently idol worship came into vogue. With the dawn of the Veda-s, multiplicity of Gods became the general trend and prevalent in our sub-continent. Śrī, otherwise known as Lakṣmī is perhaps a later God compared to Viṣṇu but Her position in the Vaiṣṇava religion and Viśiṣṭādvaita philosophy, perhaps is as important as that of Her consort, if not more, and Her eternal connection with Her divine consort is a special one, unlike His relationship with the sentient beings (*cit*) and the insentient beings (*acit*) which exist solely for the purpose of the Supreme Being (*śeṣa-s*). In each of His incarnations (*avatāra-s*), She accompanies Him. It is said that, even when He assumed the form of a *brahmacārin* (in Vāmanāvatāra), He concealed, with a deer skin, His spouse ever-abiding in His chest.[45]

Understanding the attributive makes one understand the substantive. It is because of this integral connection between the substantive and the attributive Hari and Śrī, the eternal connection between them, the glory of both is understood for which we need to know about the attribute *Śrī* to know more the substantive Hari.[46]

Our *pūrvācārya-s* in the *sampradāya* have well laid a concrete path with their literary contributions on the integral connection between Śrī and Viṣṇu and one has to travel in the path to breath the smell the fragrance of the breeze emanated from their *stuti-s*, *sthavam-s*, and *stotra-s*.

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Notes

1. *lakṣmināthasamārambhāṃ nāthayām unamadhyamām, asmadācāryaparyantāṃ vande guruparamparām.*

2. '*ennuyir tantāḷiṭṭavarai caraṇam pukku yānaṭaive avar kuṟukkaḷ niṟai vaṇaṅgi ……… innamutatirumakaḷ enṟu ivarkaḷai munniṭṭu emperumāṉ tiruvaṭikaḷai aṭaikiṉṟéné!*' (Vedānta Deśika, *Adhikāra Saṅgraha*: *Pāsuram* 12).

3. '*sampradāyavihīna ye mantrāste niṣphalā matāḥ ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanaka-vaiṣṇvāḥ kṣiti-pāvanāḥ*' (Otto von Bohtligk's *Sanskrit-Sanskrit Dictionary*, entry *saṃpradāya*).

4. According to tradition, the *Nimbārka sampradāya* was revealed by Bhagavan *Śrī Haṃsa* to Brahma's sons begin-

ning with Sanaka, who passed it to Sage Nārada and then to Nimbārka.

5. The Four Kumāra-s: Sanaka, Sanandana, Sanātana, and Sanatkumāra, are traditionally regarded as the four mind-born sons of Lord Brahma.

6. While James Hastings dates Viṣṇu Svāmi to the early 15th century and Carl Olson dates him to the 13th century, followers of his *sampradāya* claim that Viṣṇu Svāmi was born 4500 years earlier.

7. Literally, *prasthānatrayi* means three sources referring to the three canonical texts of the Vedānta school consisting of the Upaniṣad-s, (Śruti-prasthāna), the *Brahmasūtrā-s* (Nyāya-prasthāna) and the *Bhagavadgītā* (Smṛti prasthāna).

8. Revised and enlarged edition of Vaman Shivaram Apte's *The Practical Sanskrit-English Dictionary*, Prasad Prakashan, p. 1575: (i) Wealth, riches, affluence, prosperity, plenty (ii) Royalty, majesty, royal wealth (iii) Dignity, high position, state (iv) Beauty, grace, splendor, luster (v) Colour, aspect (vi) The goddess of wealth, Lakṣmī, the wife of Viṣṇu.

9. ‘*ceyyat-tamiḻ mālaikaḷ theḷiyavōti teḷiyāta maṛai nilangaḷ teḷikiṉṟome!*’ – *Vedānta Desikar Tamil Prabandham – Adhikara Sangraham – Pasuram 1*

10. Thomas B. (1988), *Devi Māhātmya: The Crystallization of the Goddess Tradition, Motilal Banarsidass, 2002*

11. *tāṃ ma āvaha jātavedo lakṣmīm anapagāminīm, yasyāṃ hiraṇyaṃ prabhūtaṃ gāvo dāsyo'śvān vindeyaṃ puruṣānaham.*’ (Svāmi Krishnananda translation, *Śrī Sūkta,* The Divine Life Society),

12. ibid. ‘*ōṃ mahādevyai ca vidmahe viṣṇupatnī ca dhīmahi, tanno lakṣmīḥ pracodayāt.*’

13. ‘*akalakkillēṉ iṟaiyuṃ alarmēl maṅgai uṟai mārpā*’ – *Nammaḻvār*’s *Tiruvoimoḻi* VI.10.10, Sri Rama Bharathi (trans.), *Tiruvoimoḻi of Nammaḻvār – The Sacred Book of Four Thousand.*
14. The Tamil word Āḻvār means one who is deeply immersed in love of God-bhakti- or one who has becomes God-intoxicated. Historians place the Alvar-s between 5th century to 10th century CE, but however traditionally they are considered to have lived between 4200 - 2700 BCE.
15. *Antāti* is a unique kind of Tamil poetry constructed such that the last or ending word of each verse becomes the first word of the next verse.
16. *Tiru* is a Tamil word meaning ‘sacred or ‘holy’. It also refers to Goddess *Lakṣmi* who is called ‘*Tirumagal*’ in Tamil.
17. In *Vaiṣṇavite* parlance, *mokṣa* is also known as *paramapada* which is the exclusive abode of Viṣṇu and Śrī. It is called the ‘permanent domain’ (*nitya-vibūti*). Barring the *nityavibūti* all the rest as seen in the universe are ‘subject to the whims and fancies of the Lord’ (*līlā-vibūti-s*). Those who attain the *mokṣa* or salvation will never come to the earth as they are permanently released from the bonds of *saṃsāra* and from the cycle of birth and death.
18. Sri Pillai Lokācārya, the senior contemporary of Svāmi Vedanta Desika, has composed the *Aṣṭādaśa Rahasya*, ‘the Eighteen Esoteric Texts,’ of which *Mumukṣuppaṭi* is a popular one.
19. *Mumukṣuppaṭi – Cūrnikai* (aphorism) 128.
20. The *Rahasya Ratnāvaḷi* has 30 aphoristic sentences (*vākya-s*). Svāmi Deśika himself has blessed us with a commentary to elaborate on the meanings of these 30 *vākya-s*. The commentary provides the inner essence of

each of these thirty sentences and hence this *Rahasyam* is named *hṛdayam (*heart) of *Rahasyaratnāvaḷi*. Svāmi Deśika has strung together these 30 meaningful sentences as gems assembled in the form of a necklace.

21. '*āvahantī vitanvāṇā, kurvāṇā cīramātmanā, vāsāṃsi mama gavāśca, annapāne sarvadā, tato me śriyamāvaha.*' '*Lakṣmyādi Prārthanā*', Śikṣāvalli, *Taittirīyopaniṣad.*

22. *Prapatti* is known as *śaraṇāgati* or total surrender to God. Śrī Rāmānuja considered surrender to Viṣṇu and His consort Lakṣmī to be the highest goal of life. *Prapatti* goes by other names like *bharanyāsa* or *nyāsavidyā* as enshrined in Upaniṣad-s and can in fact be performed by anyone irrespective of age, sex, caste, etc. Its *modus operandii* are explained in a detailed manner in *Ahirbudhnya saṃhitā*, *Lakṣmitantra* and other *pramāṇā-s*. There are four kinds of prapatti-s: (i) *sva-niṣṭhā*: Performing prapatti directly at the sacred feet of the Lord, (ii) *ukti-niṣṭhā*: Performing *prapatti* through an *ācārya*, (iii) *ācārya-niṣṭhā*: One's *ācārya* performing *prapatti* on behalf of that individual, and (iv) *bhāgavata-niṣṭhā*: Prapatti performed for an individual by a *bhāgavata* who is other than the concerned individual's *ācārya*. (v) *puruṣakāra-prapatti* which is done through the grace of Śrī.

23. '*kāntaste puruṣottamaḥ phaṇipatiḥ śayyāsanaṃ, vāhanaṃ vedātmā vihageśvaro yavanikā māyā jaganmohinī, brahmeśādi suravrajasadayitatvaddāsadāsigaṇāḥ, srīrityeva ca nāma te bhagavati! bhrūmaḥ kathaṃ tvāṃ vayam.*' (Yāmunācārya, *Catuḥślokī: śloka* 1)

24. '*saha dharmacarīṃ śoureḥ samantritajagaddhitām anugrahamayīṃ vande nityam ajñātanigrahām*' (Svāmi Deśika's *Yatirājasaptatiḥ: śloka* 2).

25. *āhuḥ svairanurūpaūpavibhavarghāḍhopaghūḍhāni te* (Yāmunācārya, *Catuḥślokī: śloka* 4).

26. Kūraṭṭāḻvāṉ's *Śrī-stavam*, *Atimānuṣya-stavam*, *Varadarāja-stavam*, *Sundarabāhu-stavam* and *Śrī Vaikuṇṭa-stavam* are collectively known as five devotional lyrics They are path-breakers for exemplary devotional lyrics as well as rich resources for understanding of the esoteric principle of the *sampradāya*.

27. '*svasti śrīrdarśatādaśeṣajagatāṃ sargopasargasthitīḥ, svargaṃ durgatim āpavargikapadaṃ sarvañca kurvan hariḥ, yasyā vīkṣya mukhaṃ taḍidgitaparādhīno vidhatte akhilaṃ, krīḍeyaṃ khalu nānyathā asya rasadā syādaikarasyāttayā*' (*Śrīstava, śloka* 1).

28. Parāśara Bhaṭṭa's other works are *Bhagavadguṇadarpaṇa* (commentary on *Viṣṇu Sahasranāma*), *Aṣṭaślokī* (a brief explanation *of Rahasya Mantrā-s* which are three in the tradition known as *Rahaśyatraya*), etc. His scholarship in Ubhaya Vedānta is outstandingly revealed in his beautiful Tamil comm. on *Kaiśika Purāṇa*, a part of *Varāhapurāṇa*.

29. This ritualistic practice is continued in the Śrīrangam Temple even today by his descendents.

30. '*yadbhrūbhaṅgāḥ pramāṇaṃ sthiracararacanā tāratamye murāreḥ, vedāntāstattvacintāṃ murabhidurasi yat pādacinhaistarant, bhogopoddhātakeḷīcuḷukitabhagavadvaiśvarūpyānubhāvā, sā naḥ śrīrāstruṇitāmamṛtalaharīdhīlaṅghaniyair apāṅgaiḥ*' (*Śrīguṇaratnakośa*: *śloka* 4).

31. *Devanārviḷāgam* Dr. S. Padmanabhācāryar, Former Head, Department of Sanskrit, University of Madras.

32. Translation in English by P. R. Ramachander, *Wiki pages*. Śaṃkarācārya's *Kanakadhāra- stotra* 1 is as follows:

aṅgaṃ hareḥ pulakabhūṣaṇam āśrayantī,
bhṛṅgāṅganeva mukulābharaṇaṃ tamālam,

aṅgīkṛtākhilavibhūtirapāṅgalīlā,
māṅgalyadāstu mama maṅgaladevatāyāḥ.

33. The classical daily religious routine (*dinacarya*) of the orthodox Śrīvaiṣṇava according to the *Pāñcarātra Āgama* is arranged into five activities called *Pañca-kāla-prakriyā*: (i) *abhigamanam* – On waking up recalling the Lord Hari. (ii) *upadhānam* – Collecting the items required for the daily worship offered to the Lord. (iii) *ijyai* – The ritual worship of the Lord at the family altar (daily *ārādhana*). (iv) *svādhyāya* – Daily study of the scriptures and the Tamil hymns of the Al̲vār saints (v) *yoga* – Before retiring at night one should spend some time in contemplating the form and qualities of the Lord. In the present day it is difficult to practice any of the above duties, Nammaḷvār has given us an hint of the minimum offering required: 'O ye seekers of liberation, rise to your full stature, singing the praises of our griefless God; Serve Him with water pure, seeking no personal gain, burn incense before Him and offer flowers.' (*Tiruvāymol̲i* I.6.1, *The Hand Book of Sri Vaishnavism* by U.Ve. Sri Rama Ramanujāchari).

34. *mānātītaprathitavibhavāṃ maṅgalāṃ maṅgalānāṃ*
vakṣaḥ pīṭhīṃ madhuvijayino bhūṣayantīṃ svakāntyā,
pratyakṣānuśravikamahimā prārthinīnāṃ prajānāṃ,
śreyo mūrti śriyam aśaraṇaḥ tvāṃ śaraṇyāṁ prapadye.

(Svāmi Deśika, *Śrīstuti* 1. English translation of the verse from *Śrīstuti of Svāmi Deśikan – Annotated Commentary in English by Oppiliappan Koil Sri Varadachari Ratna*).

35. The *Ahirbudhnya-saṃhitā* belongs to *Pāñcarātra Āgama* and a *Vaiṣṇava Tāntrika* composition, and was composed possibly over several centuries ago. *Ahirbuahnya-saṃhitā* literally means a compendium (*saṃhita*) of the serpent-from-the-depths. It is now practically extinct, with few

remnants preserved in southern India, though it was once cultivated in diverse places, including Kashmir, Orissa and Mysore.

36. *śṛuṇāti nikhilān doṣān śrīṇāti ca guṇair jagat*
śrīyate cākhilairnityaṃ śrayate ca paraṃ padam,
śrayantīṃ śrīyamāṇāñca śruṇvatīṃ śruṇatīm api
(*Ahirbudhnya Saṁhitā*, Chapter 51 verse 62).

37. *vinaividuttu viyanguṇattāl emmai ākki, veṟu urai kéṭṭu avaikétka viḷambi nālum; taṉai aṉaittum aḍaintiḍa tān aḍaintu niṉṟ, tan tirumāluḍaṉ iṟaiyum taniyātanātaṉ* (Svāmi Deśikan, *Amṛta Svātini – Pāsuram* 8).

38. '*viṣṇuḥ tvaṃ ceti anavadhiguṇaṃ*
dvandam anyonya lakṣyam' (Svāmi Deśikan, *Śrī-stuti* 5).

39. Śrī Rāmānuja has contributed nine works which include three prose works namely *Śaraṇāgati-gadya*, *Śrī Raṅgarāja- gadya* and *Śrī Vaikuṇṭa-gadya*.

40. Śrīvaiṣṇavites respectfully regard three *mantra-s* as sacred: *Tirumantra*, *Dvaya* and *Caramaśloka*. Of these three, the *Dvaya* '*śrīman nārāyana caraṇau śaraṇaṃ prapadye, śrīmate nārāyanāya namaḥ*,' is considered the 'gem among the *mantra-s*' (*mantraratna*).

41. *bhagavannārāyaṇābhimatānurūpaguṇavibhavaiśvaryaśīlādyanavadhikātiśayāsaṃkhyeyakaḷyāṇaguṇagaṇāṃ, padmavanālayāṃ bhagavatīṃ śriyaṃ devīṃ nityānapāyinīṃ niravadyāṃ devadevadivyamahiṣīm akhilajaganmātaram aśaraṇyāmananyaśaraṇaśśaraṇam ahaṃ prapadye* (*Śaraṇāgati-gadya* – Passage 1).

42. *bhedaḥ svāmikṛipāphalānyagatiṣu śrīvyāptyupāyatvayos tadvātsalyadayāniruktivacasāṃ nyāse ca tatkartaraiḥ, dharmatyāgavirodhayoḥ svavihite nyāsāngahetutvayoḥ prāyaścittavidhau tadīyabhajane aṇuvyāptikaivalyayoḥ.*

43. Vedānta Deśika's *Rahasyatrayasāram*.

44. Piḷḷai Lokācārya's *Mumukṣuppaḍi.*
45. *bhikṣocitaṃ prakaṭayan prathamāśramaṃ tvaṃ*
    kṛṣṇārjinaṃ yavanikāṃ kṛtavān priyāyā
    vyaktākṛtes tava samīkṣya bhujāntare tāṃ
    tvām eva gopa nagarīśa janā vidustvām.
    (Vedānta Deśika's *Dehalīśa stuti – śloka* 11).
46. Pratap Kumar, P; *The Goddess Lakṣmī: The Divine Consort in South Indian Vaiṣṇava Tradition*, American Academy of Religion – Scholars Press, Atlanta, Georgia, 1997.

PANCHANAN BHOI

WRITING DOCUMENTS OF ANTIQUITY: AN EPIGRAPHIC SURVEY ON THE USAGE OF BHŪRJA-PATRA AND SAMUCIPAT

Writing is one of the leading responses of human expression and is the most indispensable appliance of epigraphy and palaeography. And languages are systems of symbols and writing is a system for symbolizing these symbols. A writing system may be defined as any conventional system of marks or signs that represents the utterances of a language. Writing renders language visible; while speech is ephemeral, writing is concrete and by comparison, permanent. Both speaking and writing depend upon the underlying structures of language. Therefore, it is obvious for the anthropologists, pre-historians and archaeologists to labour hard to interpret the origin and development of writing and classify the materials and instruments used for writing. About six decade back Edward Taylot mentioned, 'the art of writing..... was..... developed by a few steps of invention, which, if, not easy to make, are at any rate easy to understand when made.'[1] In the two thousand years of the history of writing, we have come across a progression in the structure of letters. The sequence of writing during these years have gone through drastic changes both in geometrical shapes and symmetry of pattern and form. So, after the findings of distinctness of letters, further research went about the efficacy of the usability of different writing materials.

Concept

The basic factor for the progression or change in the character of the scripts is the utilization of diverse writing materials and instruments. That is the reason that even when a written script was invented, the medium of writing determined its nature, and when the medium changed the script had to change too. So, in this milieu a particular approach to the study of Indian palaeography follows from the conception of writing as being part of culture. And to discover various traits of culture one has to search for different writing materials or styles, which can be inferred from the available specimens. The forms in any particular inscription are not ends in themselves. They are the materials for proper study and analysis into one or other tradition following one or other technique. The tradition relates the various materials and instruments to one particular culture, and thus writing becomes a part of that culture. Thus, the use of different writing materials and instruments accounts for differences in technique for the creation of a distinct form in different period. In this context, present research becomes increasingly necessary to find out the distinctness and sources involved in the usage of *bhūrja-patra* and *samucipat* as writing materials.

Bhūrja-patra

The birch-bark or *bhūrja-patra* in Sanskrit is the inner bark of a tree. The *bhūrja* tree is the Silver Birch, botanically identified as *Betula utilis* or *Betula bhoja-patra*, which flourishes in the Himalayas from Kashmir to Sikkim. It grows on all the higher ranges of the Kashmir hills from a height of about 6,000 feet to 12,000 feet. The forests in the Gurais district supply most of the *bhojapatra* that is sold in Srinagar.[2] Alberuni calls the tree as *tuz*. It is even called *lekhana*[3] 'the writing material', and the written documents go by the name of *bhūrja*.[4] The bark is used chiefly for the roofing of houses, for wrapping up things and for lining baskets (...*sthāṇava-vraṇavyathita-gulpha-baddha-bhūrjatvacā*...).[5] It was popular in North India, but because of its paucity not so in South.

Preparation

To obtain the bark from the tree a deep cut is made vertically down a clean piece of bole, and the bark is then peeled off by the hand. The paper bark appears to be thrown off by an under red bark and apparently one layer is produced each year. If all the laminae are stripped off from a tree, it either dies, or if it survives, it does not give good bark a second time. The most suitable size of tree is from 2 feet to 4 ½ feet in girth. In larger trees the paper bark of the bole is rough and lignified and is of no use as a writing material. The inner bark consists of several thin layers (40 to 50 inches a strip). These layers are carefully separated. Each layer is as thin as manifold paper. The sheets are white or pinkish-white outside and reddish inside. They also have knots and horizontal lenticels parallel to the girth of the tree. The separated sheets are treated with oil and polished with a smooth stone to make them smooth and hard.[6] The sheets are cut to double the required size, usually square and are folded into half.[7] They are kept loose with two wooden boards on either side of a set of leaves as in the case of palm-leaf. Sometimes they are stitched as notebooks and thin leather is used for the outer cover. Letters can only be written on birch-bark; it cannot be incised upon like that on palm leaf and the writing on them is parallel to the lenticels.

Portions of the Bower manuscript and all of the *Bakhshālī* manuscript are of the cruder form, while the Kashmerian *Atharvaveda* consists of the more elaborately prepared and finer writing material. There seems to be little doubt that the use of the cruder material denotes an earlier period.

Antiquity

The *Arthaśāstra* recommends a king to have a good stock of *bhūrja* along with *tāla* and *tāli* (*tālitāla-bhūrjānāṃ patram*). Curtius, the Greek writer, notes that the people of this country wrote on bark.[8] The *Amarakośa* and *Vaijayantīkoṣa* record that *carmin* and *mṛdutvak* are two other names of *bhūrja*.

> *...iṃgudi tāpasatarūr bhūrje carminmṛdu-tvacau....* (*Amarakośa*, II.4.46).[9]
>
> *...bhūrjapatre bhujo bhūrjo mṛdutvak carmi-carmikau....* (*Vaijayantīkoṣa*, III.3.45).[10]

Also the *Sāradātilaka-tantra* refers to the use of *bhūrja-patra* as a writing material:

likhitaṃ bhūrjapatrādau yantrametadyathāvidhi,
vidhrutaṃ bāhunā nityaṃ sarvakāmaphalaprdam.
(Paṭalaḥ 17 , Textline-112).[11]

bhūrjapatre nijeṣṭāptau kṣoume bhūsiṃviye likhet,
japapūjābidhiḥ siṃvaṃ yantraṃ kuryānnijepsitam
(Paṭalaḥ 15, Textline-131).[12]

bhūrjapatre likhedetat raktacandanavāriṇā,
varuṇarkṣodaye kāvye, yantraṃ vaśyādikrd bhavet. (Paṭalaḥ 7, Textline-61).[13]

bhūrje likhitametat syāt
sarvavaśyakaraṃ nṛṇām,
ārogaiśvaryajananaṃ
yuṃveṣu vijayapradam.
(Paṭalaḥ 9, Textline-106).[14]

bhūrje saroje svarakesarāḍḍhye vargāṣṭapatre vasudhāpurasthe, pāśāṅkuśābhyāṃ guṇaśaḥ prabaṅvāṃ māyā likhen madhyagatāṃ sasādhyām (Paṭalaḥ 9, Textline-107).[15]

In the Himalayas, Kālidāsa describes in the beginning of his *Kumārasaṃbhava*, the *bhūrja*-bark, which was written with mineral colours and appeared like spotted reddish skin of the elephants, was useful to the Vidyādhara damsels for writing love letters:

...*bhūrja-tvacaḥ kuñjara-bindu śonāḥ, vrajanti vidyādhara-sundariṇām anaṅgalekhakriyayopayogam*…(*Kumārasaṃbhava*, Textline-I.17).[16]

In the *Vikramorvaśīya*, Kālidāsa testifies that the bark is as thin as a serpent's slough. The *vidūṣaka*, in this play, fancies a piece of written bark as slough:

bhujaṅganirmoka iva bhūrjapatraragato yam akṣaravinyāsaḥ (*Vikramorvaśīyam*, line after I. 11.)[17]

Further, Abhinavagupta refers to *bhūrja* as *valkala*, the inner thin bark of tree as distinguished from *cira*, which is narrow and thick: *ciram iti — avitatā sthūlā ca vṛkṣatvak, valkalaṃ tu tadviparītam, yathā bhūrjapatratvak, mṛgādeś carma.*[18]

Alberuni (AD 1030) not only speaks of *bhūrjapatra* as a writing material but also writes in detail about its processing for writing.[19] With the introduction of paper in about the 12th-13th century AD, *bhūrja-patra* lost its place and went out of use in course of time. But it has been considered holy. Sacred formulae and drawings are written on it and worn in locket as an amulet.

Specimens

The shape and size of the birch bark leaf might also be expected to give some indication of age. The format of the Kharoṣṭhī *Dhammapada* from Khotan was probably due to early western influence while the Bower manuscript format was probably due to the Indian palm-leaf manuscript. But the Bakhshālī format differs considerably from both of these. Hoernle thought the Bakhshālī manuscript was the prototype of the early Indian paper book, but it might have been the other way round. The earliest available manuscript in birch-bark is the Prākṛt *Dhammapada*, also called Kharoṣṭhī *Dhammapada* (size-8 by 36 inches, ratio-0.2), because it is written in Kharoṣṭhī characters. It was discovered in Khotan and is ascribed to 2nd or 3rd century AD.[20] Further the Jauliāñ manuscripts probably dated to 3rd century AD recovered from Taxila consist of a number of loose half burnt birch-bark fragments of different sizes.[21] Of these only 52 fragments are varying in size from 2.7/8 inches by 2.3/16 inches to 7/8 inches by 1/2 inches, bear writing that is likely to yield some sense. The manuscript must have been written with a reed pen; in some cases, letters are visible even though the ink has disappeared. With a few exceptions, all fragments bear writing on both sides. The writing on the fragments shows that the manuscript was neatly and carefully written in uniform character. Scholar R.P. Chanda argues that the characters used in these fragments closely resemble the characters of the Kāsia Copper Plate[22] written in black ink, found in the Nirvāṇa Stūpa, where the calligraphic script is classed with the western variety of the northern Gupta script of the inscriptions. The Kāsia Plate has been assigned to the third quarter of the fifth century AD because of the coin found in it.[23] After much comparison its script with Jauliāñ manuscript, R.P. Chanda indicates it to be somewhat earlier in date. These birch bark fragments presumably belong to a Sanskrit-Buddhist text. The religious and particularly the Buddhist character of the text is indicated by such term as: *guṇabhakti-gandhitaḥ* (fragrant with virtue and loving faith). Further, another manuscript of the Sanskrit Buddhist work *Samyuktāgama-sūtra* belongs to 4th century AD.[25]

The inscribed 'twists' tied up with threads discovered by C. Masson in the *stupa-s* of Afghanistan also belong to early period. A piece of birch bark with characters has been found in several topes, but these are in fragments too small and brittle to offer any continuous and legible inscription.[26] The Bower manuscripts (size-9 by 2 to 11½ by 2½ inches, ratio-4.5) of fifty-six *bhūrja-patra-s* is dating back to (AD 425 or earlier) contain a medical treatise, the peculiarity being that the sheets are cut to the size of palmleaves.[27] The manuscripts of Godfrey Collection are of about sixth century AD.[28] The Bakhshālī manuscripts of seventy leaves is in the Śāradā script dealing with mathematics, the size being (7 by 4 inches, ratio-1.7) 14.5 by 8.9cm belongs to the 10th century AD.[30] But scholars like Bühler and Weber suggest that the manuscript might to be of the age of Kanishka, i.e. of the 2nd century AD. However, this argument was discarded by Hoernle. According to him and G.R. Kaye it can be of 10th century AD or later. Further, there is another manuscript Kashmirian *Atharva Veda* (size-9.8 by 7.8 inches, ratio-1.25) belongs to the 15th century AD. These early manuscripts could survive only because they remained buried under sand and stone, whereas their other contemporary manuscripts perished. The latest manuscripts on birch-barks belonging to the fifteenth and subsequent centuries come from Kashmir and are found in the libraries at Poona, Orissa and some other parts of India and also in some of the foreign libraries.

The Ādiparvan of the *Mahābhārata* in Śāradā script is one of the precious collections of the Bhandarkar Oriental Research Institute (BORI), Pune. Also Deccan College of Poona preserves a manuscript of *Ṛgveda* (size-10¼ by 9½ inches, ratio-1.08). Bodleian Library has a manuscript (No.1090) of the 5th century AD. India Office Library (London), Oxford University Library (*Ṛgbhāṣya* of Sāyaṇa), Berlin and Vienna Libraries, have birch bark manuscripts among their acquisitions. One can have an idea of birch bark manuscripts (25.5 × 20cm, 15th century AD in the photographic reproduction of *Atharvaveda*, deposited in the Tūbingen Library, Germany.[31] A few leaves from Taxila written in Brāhmī of about 5th or 6th century AD, and a Buddhist manuscript *Bhaiṣajyaguru-vaiḍūryaprabhā-sūtra* written in Gupta script (5th or 6th century AD) had been exhibited in 1964 by the National Archives of India.[32]

Samucipat or Sāñcipāt

The *aguru* or aloe tree (*Acqularia agullocha* or *Aquilaria agallocha*) is called *sanchi* or *sāci* in Assam, and its bark is *sāñcipāt*. The sheets of this bark, made especially ready for writing, were called *sācipāt* in Assam. The inner bark of this tree is most popular material for writing manuscripts in the North eastern part of India. [33] The *Āhōms* historical writings is said to have made by Kācīnath Tāmulī Phukan, in connection with the Assam history, or *Buranji*. These writings, or *puthis*, are all inscribed on oblong strips of *sācī* bark, which are written over on both sides, and are protected at the ends by two thicker strips of the same material. They are very carefully preserved, wrapped up in pieces of cloth, and many families in Assam are in possession of a certain number, which are handed down from father to son. The labour of preparing the bark and of inscribing the writing is considerable. And apart from this, much greater value is attached to an old manuscript or *puthi* than to a new copy of it. New copies were therefore very seldom made and it is since many years the copies in possession of the present representatives of the old priests and astrologers were prepared.[34]

Bāṇa also refers to the pink colour of this bark due to the age of books of *Subhāṣita*, made of *aguru* bark (*agaru-valkala-kalpita-sañcayāni ca subhāṣita-bhāñji pustakāni*...).[35] Further, the Buddhist work *Āryamañjuśrīmūlakalpa* speaks of *aguru* bark as being used for writing *yantra-s* and *mantra-s*.

Preparation

A tree is selected of about 15 or 16 years' growth and 30 to 35 inches in girth, measured about 4 feet from the ground. From this, the bark is removed in strips from 6 to 18 feet long, and from 3 to 27 inches in breadth. These strips are rolled up separately with the inner or white part of the bark outwards, the outer or green part inside, and are dried in the sun for several days. They are then rubbed by hand on a board, and some other hard substance, so as to facilitate the removal of the outer or scaly portion of the bark. After this, they are exposed to the dew for one night, the outer layer of the bark is carefully removed the next morning, and the bark proper is cut into pieces of a convenient size 9 to 27 inches long and 3 to 18 inches broad. These are put into cold water for about an hour and the alkali is extracted, after which the surface is scraped smooth with a knife. They are then dried in the sun for half an hour, and when perfectly dried, are rubbed with a piece of burnt brick. A paste prepared from *mātīmāh* (*Phaseolus aconitefolius*) is next rubbed in, and the bark is dyed yellow by means of yellow arsenic. This is followed again by sun drying, after which the strips are rubbed as smooth as possible. Now the process is complete and the strips are ready for use.[36]

Specimens

Many manuscripts in *sañcipāṭ* have been discovered in Assam and preserved in Guwahati University Library, Narayana Handiqui Research Institute, Guwahati, Chamariya Satha and Kamarupa Anusandhana Samiti. Also some of the manuscripts written on this material are now in the libraries and museums of western countries.[37] However, none of them is older than 15th or 16th century AD. Manuscripts of some Parva-s of the *Mahābhārata* in *sāci* are in Jaipur Maharaja's collection.[38] A copy of the Sundarakāṇḍa of the *Rāmāyaṇa*, written on aloe bark sheets in the Bengali-Maithili-Assamese characters (15th century AD) is now in the *Bibliotheque Nationale*, Paris. Some of the sheets of *sāci* are interspersed with a layer of wood, giving an impression that the writing is on the board itself. Winternitz notices a book written on wooden boards in the Bodleian Library, Oxford. Probably, it was mistaken for the *bhūrja-patra* or *sācipaṭ* with interspersed wooden boards.[40]

Epilogue

In a nutshell, we can argue that due to lack of proper evidence there is a lacuna of dexterity in between the development of different writing system and the material used in it. Thus, we have largely focussed on the tradition of writing and ignored the various writing materials involved in it. Further, to analyse the theme comprehensively, this study has looked into a wide range of information available from different sources. The sources existing from literary, archaeological and other data nevertheless scantily refer to inscription on *bhūrja-patra* and *samucipat* and only from these scant data this paper has examined the usage of these. Consequently, the most important question that confronted during this study is whether the presence of inscription that exists on *bhūrja-patra* and *samucipat* could bear any testimony to their social and religious affiliation.

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Notes

1. Edward Taylot, *Anthropology*, vol. I (Watts-1946), p.132.
2. G.R. Kaye, *Bakhshālī Manuscript: A Study in Mediaval Mathematics*, Calcutta, 1927. p. 4.
3. Satyendra, *Pāṇḍulipi Vijñān*, Rajasthan Hindi Granth Akademy, Jaipur, 1978, p.129; D.C. Sircar, *Indian Epigraphy*, 1st ed., Motilal Banarsidass, New Delhi, 1965, p. 64; R. N.Sampat, 'Report on Palmleaf and Cadjan Manuscripts', in *Bulletin of Institute of Traditional Culture*, Madras, 1975, pp.259-80.
4. Georg Buhler, *Indian Palaeography*, 2nd ed. p.112.
5. Kaye, *Bakhshālī Manuscript*, *op.cit.*, p.4; K.P. Parab(ed.), *Harṣacarita of Bāṇabhaṭṭa*, Pub. by Nirnaya Sagar Press, (Bombay, 1925), 7th ed., Bombay,1946, p.241.
6. Alberuni tells us that the strips were rubbed with oil and polished.
7. Kaye, *Bakhshālī Manuscript*, *op.cit.*, pp. 4-5, 8-9.
8. R.B. Pandey, *Indian Palaeography*, 2nd ed., Motilal Banarsidass, Varanasi, 1957, p. 67.
9. K.V. Oka (ed.), *Amarakośa of Amarasiṃha*, p.61.
10. Haragovinda Shastri (ed.), *Vaijayantīkoṣa of Śrī Yādavaprakaśācārya*, p.34.11. Arthur Avalon (ed.), *Śāradātilaka Tantram*, (1st ed., Calcutta, 1933), rpt., Tantrik Text Series vol.XVII, Motilal Banarsidass, Delhi,1982, p.702.

11. Arthur Avalon(ed.), *Śāradātilaka Tantram*, (1st ed., Calcutta, 1933), rpt., Tantrik Text Series Vol. XVII, Motilal Banarsidass, Delhi1982, p.702.
12. Avalon, *Śāradātilaka*, *ibid.*, p. 640.
13. Avalon, *Śāradātilaka*, *ibid.*, p. 400.
14. Avalon, *Śāradātilaka*, *ibid.*, p. 467.
15. Avalon, *Śāradātilaka*, *ibid.*, p. 467.
16. M.R.Kale (ed.), *Kumārasaṃbhava of Kālidāsa*, 7th ed., Motilal Banarsidass, Delhi-1981.
17. M.R.Kale (ed. and trans.), *Vikramorvaśīyam of Kālidāsa*, *bhūrjatvak-komalam*..., Parab, *Harṣacarita*, *op.cit.*, p.217.
18. M.Ramakrishna Kavi (ed.), *Nāṭyaśāstra of Bharata with the Commentary of Abhinavagupta*, Vol. III, Gaekwad's Oriental Series No. CXXIV, Oriental Institute, Baroda-1954, p.130 (*...ciravalkalacarmāṇi tāpasānāṃ tu yoyayet*, Textline-21.131); also see *Nāṭyaśāstra of Bharatamuni with the commentary Abhinavabhārati by Abhinavaguptācārya*, ,vol. III, (1st ed., 1983), 3rd ed., Parimal Sanskrit Series No-4, Parimal Pub., Delhi-1994, Textline-21. 131, p.124.
19. Edward C. Sachau, *Alberuni's India: An Account of the Religion, Philosophy, Literature, Geography, Chronology, Astronomy, Customs, Laws and Astrology of India about A.D. 1030*, I.171.
20. G.H. Ojha, *Bhāratiya Prāchina Lipimālā*, p. 144.
21. Rama Prasad Chanda, 'The Jauliāñ Birch-bark Manuscript' in John Marshall, *Excavations at Taxila* (*The Stūpas and Monasteries at Jauliāñ*), pp. 66-7.
22. For details about Kāsia plate see, F. E. Pargiter, 'The Kāsia Copper Plate', *ASIAR*, 1910-11, pp. 73-77, pl. XXXIX,B.
23. ibid., p.75.

24. Chanda, 'Jauliāñ Birch-bark Manuscript', *op.cit.*, pp. 66-7.
25. G.H.Ojha, *Bhāratiya Prāchina Lipimālā*, p.144.
26. H.H.Wilson, *Ariana Antiqua: A Descriptive Account of the Antiquities and Coins of Afghanistan*, p.53, pl. III: No.11.
27. A. F. R. Hoernle, 'An Epigraphical Note on Palmleaf, Paper, and Birch-bark', in *JASB*, vol. LXIX, part-i, No.2, 1900, p.127.
28. A. F. R. Hoernle, 'Three Further Collections of Ancient Manuscripts from Central Asia: The Godfrey Manuscripts', in *JASB*, Vol. LXVI, part-i, No.4, 1897, pp.225ff., pls. VIII-XIV and XXVII-XXX.
29. In 1881 a mathematical work written on birch bark was found at Bakhshālī village of the Yusufzai sub-division of the Peshawar district of Pakistan and situated near the river Mukhām. It is about 150 miles from Kābul, 50 from Peshawar and 70 from Taxila. The work is arithmetical in form. The text is written in Śāradā script (which is believed to be a descendant of the Brāhmī, in a line distinct from but parallel with the Nāgarī line of descent), which flourished on the North-West borders of India from about 9th century onwards. The language of the text may be described as an irregular Sanskrit. Hoernle, however, implies that the text is written in *Gāthā* dialect, or in that literary form of the North Western Prākṛt. The text consists of rules (*sūtra-s*) and examples. The rules are written in verse and are generally numbered; and often in the solutions of the examples phrases from the *sūtra-s* are quoted. It is believed to be a Hindu manuscript and the author was a Brahman (folio 50). Kaye, *Bakhshālī Manuscript*, *op.cit.*, pp. 1,10-11,15,22,72,75-76. For details see Hoernle, in *Ind. Ant.*, Vol. XII, 1883, pp. 89-90; in *Ind.*

Ant., vol. XVII, 1888, pp.33-48, 275-279. The manuscript is now in the Bodleian Library, Oxford.

30. Kaye, *Bakhshālī Manuscript*, *op.cit.*, p.74; A.F.R.Hoernle, 'An Epigraphical Note on Palmleaf, Paper, and Birch-bark', in *JASB*, vol. LXIX, part-i, No.2, 1900, pp.126-8.
31. M. Bloomfield and R. Garbe, *Atharvaveda.* The birch bark codex of *Atharvaveda* (*Paippalāda*) deposited in the Tūbingen Library is reproduced chromophotograpically.
32. Satyendra, *Pāṇḍulipi Vijñān, op.cit.*, p.147.
33. E.A. Gait, pp.108-9.
34. ibid.
35. Bāṇa, *Harṣacarita*, *op.cit.*, p. 217.
36. Gait, *JASB*, Vol. LXIII, part-i, No.2, *op.cit.*, p.109, Fn.1.
37. Jean Filliozat, 'L'agalloche et Les Manuscripts sur bois Dans L'inde et les Pays de Civilisation Indienne', in *Journal Asiatique*, (Periodique Trimestriel, Publie Par La Societe Asiatique, Du Centre National de La Recherche Scientifique, Imprimerie Nationale, Paris), Tome-CCXLVI, Annee 1958, pp.85ff.
38. Satyendra, *Pāṇḍulipi Vijñān op.cit.*, p.151.
39. Jean Filliozat, *Journal Asiatique*, Tome-CCXLVI, 1958, *op.cit.*, pl. IX, p. 86.
40. Satyendra, *Pāṇḍ. Vij.*, *op.cit.*, p.148. *Tūlipaṭ* is actually paper made in Assam. Satyendra, *ibid*. There are few manuscripts of the *Rāmāyaṇa* in the Guwahati University Library.

JYOTSNA GANGADHARAN

TREATMENT OF KĀRAKA-S IN PĀṆINI, CANDRA AND BHOJA

This study concentrates on the concept of *kāraka*-s accepted by Pāṇini, Candra and Bhoja. The *karaka*-system provides the key to Pāṇinian syntax. *Kāraka-s* are the relation between a noun and a verb in a sentence. In the formulation of the structure of language, *kāraka-s* play a vital role. It is the cause for a number of generalizations particularly concerning the under mentioned aspects of Sanskrit sentence structure.

(1) The relation between the syntax of actives, passives and statives.

(2) The relation between the sentences and nominal.

(3) The linking of cases to meanings.

(4) The grammatical functions associated implicitly with gerunds and infinitives.

Pāṇini, a great grammarian, succeeded in recording the form and meaning of every word in Sanskrit through his monumental work the *Aṣṭādhyāyī*. He clearly defines each *kāraka* and allocates the cases also accordingly. Technically also, Pāṇini is so perfect that the scholars wonder at and consider his book as the greatest monument of human Intelligence. But the way of description of the *Aṣṭādhyāyī* suffered in its interpretation from the very beginning of its composition. There were generations of grammarians who tried to simplify or who struggled to make the book ideal. *Cāndravyākaraṇa* and *Bhojavyākaraṇa* are the foremost great recasts of the *Aṣṭādhyāyī*. In the concept of *kāraka*, Bhoja follows Pāṇini, whereas Candra has allocated only cases without defining the *karaka*-relations. Candra, Bhoja, etc. were some of the great Sanskrit grammarians who tried to make the description of grammar uncomplicated and perfect. But Bhoja was in the way to make the *Aṣṭādhyāyī* complete. Scholars like Melputtūr, Murārimiśra and Śrīharṣa have accepted the usages justified by scholars other than Munitraya also.

Candrācārya has tried to simplify the grammar of Pāṇini by attempting to remove the techniques used by Pāṇini in his *Cāndravyākaraṇa*. He comments: *laghuvispaṣṭasampūrṇam ucyate śabdalakṣṇam.*[1] This means that his grammar is brief, complete, and intelligible. In the concept of *kāraka-s* also, Candra followed his own methodology and allocates only cases without defining the *kāraka-s*.

Bhoja in turn follows Pāṇini and tries to include the suggestions of Candra also, wherever he found it acceptable. He included the Vārttitka-s and certain

Pāṇinian concepts into *sūtra-s*. Bhoja defines the *kāraka-s* with almost the same *sūtra*-s of Pāṇini. Bhoja's intention was to keep the full fledged study of grammar alive with an objective to protect the tradition preserved by Pāṇini, Kātyāyana and Patañjali. The observations of Candra and Bhoja regarding *kāraka-s* are still noteworthy.

Kāraka-s in Candra

Candra succeeded in achieving his dream of simplifying the grammar of Pāṇini. He thoroughly studied the texts of Pāṇini, Kātyāyana and Patañjali and codified all the suggestions and corrections of them. But he could not surpass Pāṇini in technical perfection. He could include easily palpable words in the place of some complicated words used by Pāṇini. But by allocating only cases without the *karaka*-relation he loses a lot in interpretation. For instance, he could not express the variety of meanings given to the cases by Pāṇini. He has also omitted some *sūtra-s* of Pāṇini without any consideration.

The division of the subject matter into Adhyāya and Pāda is common to both Pāṇini and Candra. Candra substitutes shorter and easier words for Pāṇini's longer and difficult words. For instance, in the place of synonyms such as *vibhāṣā*, *anyatarasyām*, *ācāryāṇām*, etc. he uses the shortest term *vā*.

Similarly he substitutes the following words:

āhāra to Pāṇini's *pratyavasāna*
avadhi to Pāṇini's *apādāna*
ādhāra to Pāṇini's *adhikaraṇa* and many more.

Similarly he abridges the *sūtra-s* like *arthamātre prathamā* (*CV* II.1.93) for Pāṇini's long construction *prātipadikārthaliṅgaparimāṇavacanamātre prathamā* (*AS* II.3.46). Here the *Siddhāntakaumudī* also supports the view of Candra.

By omitting the *saṃjñā sūtra-s* of Pāṇini, Candra has gained much brevity in his *sūtra*. But a notable thing is that in some cases even though Candra has not defined the technical terms of Pāṇini, he was forced to use them. While talking about *karman* he uses two terms: *āpya* and *vyāpya* instead of *karma*. But he does not define these terms which attract explanation. In the *sūtra-s* of Candra he uses the term *kāraka* several times without defining them. By substituting another word in the place of *karman*, Candra has saved a lot of *sūtra-s* of Pāṇini. In the place of *kartur īpsitatamaṃ karma* (*AS* I.2.49), *karmaṇi dvitīyā* (*AS* II.3.2), *tathāyuktaṃ cānīpsitam* (*AS* I.2.50) *akathitaṃ ca* (*AS* I.2.49), etc.; he uses only one *sūtra*: *kriyāpye dvitīyā* (*CV* II.1.43). So, here the *karman* is substituted by *āpya* which is not defined.

Candra has effectively abridged some *sūtras-s* of Pāṇini. For example, in lieu of *tṛtīyārthe* (*AS* I.4.85)

Candra has the *sūtra*: *sahārthe* (*CV* II.1.57). Here Candra becomes more accurate than Pāṇini. Pāṇini employed accusative case with *anu* which has got all the meanings of the instrumental case. But Candra employed it with *anu* which has the meaning of *saha* only. Actually the intention of Pāṇini also appears to be the same.

Candra splits *yasmād adhikaṃ yasya ceśvaravacanaṃ tatra saptamī* (*AS* II.3.9) of Pāṇini into two: *saptamyādhikye* and *svāmye'dhinā*. (*CV* II.1.60-61). As far as the former *sūtra* of Candra is concerned, Pāṇini had to employ two *sūtra-s*: *upo'dhike ca* (*AS* I.4.87) and *yasmād adhikaṃ yasya ceśvaravacanaṃ tatra saptamī*. For the second *sūtra* of Candra, Pāṇini employed two *sūtra-s* : *yasmād adhikaṃ yasya ceśvaravacanaṃ tatra saptamī* (*AS* II.3.9) and *adhirīśvare* (*AS* I.4.97). So in the above case, Candra saved more *sūtra-s* than Pāṇini. Candra abridges *rādhīkṣyor yasya vipraśnaḥ*, *pratyāṅbhyāṃ śruvaḥ pūrvasya kartā* (*AS* I.4.39-40), *gatyarthakarmaṇi dvitīyācaturthyau ceṣṭāyām anadhvani* (*AS* II.3.12), *tumarthāc ca* (*AS* II.3.15), *klṛpti saṃpadyamāne ca*, *utpātena jñāpite ca* (*Va* 1459-60), *spṛher īpsitaḥ* (*AS* I.4.36) and *tādarthye caturthī* vācyā (*Va* 1458) etc. by his *sūtra*: *tādarthye* (*CV* II.1.79).

Candra includes the Vārttika-s of Pāṇini under the Sūtrapāṭha. Examples: *ādikhyādyor na* (1109), *nīva-*

hnyor na (1109), *śabdāyater na* (1105), *jalpatiprabhṛtīnām upasaṃkhyānam (*1107), etc. are partly utilized by Candra to make his *sūtra*: *na nīkhādyadihvāśabdāyakrandaḥ* (*CV* II.1.47). In the place of *abhivādidṛśor ātmanepade veti vācyam* (*Va* 1114) he has the *sūtra*: *dṛśābhivādyos taṅ āne* (*CV* II.1.46).

Some usages can be more clearly justified by the *sūtra* of Candra. For example the usage '*cittārdratvam ṛte*'[2] from the *Nārāyaṇīya* of Melputtūr Nārāyaṇa Bhaṭṭatiri (II.9) can be easily justified by the *Cāndrasūtra*: *ṛte dvitīyā ca* (*CV* II.1.84). But to justify this by the Pāṇinian system we have to depend on *tato'nyatrāpi dṛśyate* in *ubhasarvatasoḥ kāryā dhigu-paryādiṣu triṣu dvitīyāmreḍitānteṣu tato'nyatrāpi dṛśyate* (*Va* 1444) where the word *anyatra* is not so clear. Considering its clarity, Bhoja also takes the same *sūtra* of Candra while recasting *Aṣṭādhyāyī*.

According to the Pāṇinian system, when we use the causative form of *dṛś* or the causative of *vad* prefixed by *abhi*, the subject should be in the objective case as per the rule *dṛśe śca* (*Va* 1108). As per the Vārttika *abhivādidṛśor ātmanepade veti vācyam* (*Va* 1114), when the causative of *dṛś* or *vad* prefixed by *abhi* is used with the *ātmanepada* termination, the above said rule *dṛśeśca* is applicable optionally only and hence we get *darśayate rājā bhṛtyān bhṛtyaiḥ vā*. But in *CV* in the *pratyudāharaṇa* of *dṛś abhivādyos* *taṅ āne* (II.1.46), we see the usages: *darśayati citraṃ devadattena*, *abhivādayati guruṃ māṇavakena* which are incorrect as per Pāṇinian system. According to Pāṇinian system, instead of these, the usages should be: *darśayati citraṃ devadattam*, *abhivādayati guruṃ māṇavakam*, just because of the root taking the Parasmaipada termination.

Also, the usage *devadattam abhyasūyati* can be justified by the *sūtra* of Candra *kopasthāne 'nāpye* (*CV* II.1.76), but not by Pāṇinian system. By the word '*anāpya*' we can understand that when there is intention of vy*āpya*, if *krudh*, etc. is preceded or not preceded by prefixes, accusative case can be used along with that. This usage is not allowed in Pāṇini's system. The *sūtra*: *krudhadruhor upasṛṣṭyuoḥ karma* (*AS* I.4.38) ordains that in the case of the verbs '*krudh*' and '*druh*' when preceded by the prepositions, the person against whom the feeling of anger is expressed and bears malice to, is treated as object.

The additional examples: *āhvāyayati devadattena*, *krandayati devadattena*, etc. are seen in *Cāndravyākaraṇa* in connection with the *sūtra*: *na nīkhādyadihvāśabdāyakrandaḥ* (*CV* II.1.47). But for the roots '*hveñ*' and '*krand*' there is no restriction of the accusative case in the Pāṇinian system. However, for '*jalpati*' there is restriction for Pāṇini and it is not seen in *Cāndravyākaraṇa*.

Pāṇini by *yogavibhāga* of the *sūtra*: *enapā dvitīyā* (*AS* II.3.31), the sixth and the second cases are used along with words formed by the suffix *enap* as *dakṣiṇena grāmam*, *grāmasya vā*. Such an option is not seen in Cāndra system. Candra uses only accusative case with *enap*: *dakṣiṇena grāmam*, *uttareṇa grāmam*, etc.

In *Cāndravyākaraṇa* the two examples given in the *sūtra*: *saṃbodane* (*CV* II.1.94) are noteworthy. Candra gives in these examples two indeclinable as denoting address (*saṃbodhana*): *hā* and *dhik* and the examples are *hā devadatta*, *dhig devadatta*. The *Amarakośa* reads: *dhiṅnibharsananindayoḥ*, i.e. *dhik* indicates scolding and dishonouring, *hā* also denotes exclamation. But there is no indication about being used to denote addressing. In Pāṇinian system the second case is employed along with *dhik* and *hā* by the *vārttika-s*: *ubhasarvatasoḥ kāryā* . . . (1444) and *abhitaḥ paritaḥ samayānikaṣāhāpratiyoge'pi* (1443).

The Pāṇinian rule: *kṛtvo'rthaprayoge kāle'dhikaraṇe* (*AS* II.3.64) ordaining the 6th case after the words denoting time is also included in the rule: *ṣaṣṭhī saṃbandhe* (*CV* II.1.95) by Candra. See his words in this regard, '*pañcakṛtvo'hno bhuṅkta iti saṃbandhe dvirahani bhuṅkta iti ādhāre, dvirahnā bhuṅkta iti karaṇe*.' Candra considers that in the example *pañcakṛtvo'hno bhuṅkte* (eats five times a day) the relation is expressed by the sixth case, in the example *dvirahani bhuṅkte* (he eats for two days), the seventh case is employed after location and in *dvirahani bhuṅkte* (eats twice a day) , the third case is employed after the stem denoting *karaṇa*. But for Pāṇini, here also comes *kārakārthavibhakti.* According to the Pāṇinian system *dvirahnā bhuṅkte* cannot be justified. Along with *dviḥ* which is having the *kṛtvasuc* suffix *ahnā* is not applicable according to Pāṇini.

In *Cāndravyākaraṇa* we can see the examples of the Pāṇinian *sūtra*: *svāmī śvarādhipatidāyādasākṣipratibhūprasūtaiś ca* (*AS* II.3.39) in the *Cāndravṛtti* of *ṣaṣṭhī cānādare* (*CV* II.1.91). There Candra comments: *gavāṃ svāmīti saṃbandhe ṣaṣṭhī, goṣu svāmīti viṣayasaptamī*, i.e. Candra does not have the meaning of *svasvāmibhāvasaṃbandha* for locative. Pāṇini by his above aphorism employs locative case in the meaning of *svasvāmibhāvasaṃbandha* (master-subordinate relationship). Also, the meanings lord, ruler, heir, witness, surety, begotten, etc. are also allotted to both sixth and seventh. But, Candra does not show meanings to the seventh case.

The variety of meanings expressed by Pāṇini for the sixth case cannot be found in Candra. Pāṇini's *sūtra-s*: *jño'vidarthasya karaṇe, adhīgarthadayeśāṃ karmaṇi, kṛñaḥ pratiyatñe, rujārthānāṃ bhāvavacanānām ajvareḥ* (*AS* II.3.51-4), *ajvarisantāpyoriti* *vācyam* (*Va* 1507) *āśiṣi nāthaḥ* (*AS* II.3.45), *jāsiniprahaṇanāṭakrāthapiṣāṃ hiṃsāyām* (*AS* II.3.46), *vyavahṛpaṇoḥ samarthayoḥ*, *divastadarthasya*, *vibhāṣo’pasarge* (*AS* II.3.57-9), *preṣyabruvor haviṣo devatāsampradāne* (*AS* II.3.61), *kṛtvo’rthaprayoge kālo’dhikaraṇe*, *kartṛkarmaṇoḥ kṛti*, *ubhyaprāptau karmaṇi*, *ktasya ca vartamāne*, *adhikaraṇavācinaśca*, *na lokāvyayaniṣṭhākhalarthatṛnām* (*AS* II.3.64-9), *kamer aniṣedhaḥ* (*Va* 1519), *dviṣaḥ śatur* vā (*Va* 1522), *akenor bhaviṣyadādhamarṇyayoḥ* (*AS* II.3.70), *kṛtyānāṃ kartari vā* (*AS* II.3.71), etc. are abridged by Candra to one *sutra*: *ṣaṣṭhī saṃbandhe* (*CV* II.1.95). The meanings expressed by Pāṇini to the sixth case are reduced by Candra to the one meaning of ‘relation’. Thus he has abridged eighteen *sūtra-s* and three *vārttika-s* in the Pāṇinian system. By doing so one more theory of Candra comes to light, i.e. *kāraka-s* are allotted according to the intention of the speaker.

Technically also, Candra is not as perfect as Pāṇini. He shortens the *sūtra*: *vibhāṣā guṇe’striyām* (*AS* II.3.25) by omitting certain words from the *sūtra*. Pāṇini adds the word *astriyām* in his *sūtra* to restrict the fifth case in the example *budhyā muktaḥ*. To get ablative case for the word, which is not an attribute and which has a feminine gender, Pāṇinian system divides his above *sūtra* into two by the process of *yogavibhāga*. But Candra attains the same result in a better way. He avoids the word *astriyām* and thereby shortens his *sūtra* as: *guṇe vā* (*CV* II.1.70). By the same *sūtra* Candra attains the third case and the fifth case in the word which is not an attribute. In the example *budhyā muktaḥ*. Candra restricts the usage of the fifth case by *vyavasthitavibhāṣā*. Even though this is the case here, Patañjali has limited the usage of *vyavasthitavibhāṣā* to certain numbered places. This case does not come under his list. He might have done that to prevent the irregular usages that can be justified if *vyavasthitavibhāṣā* is permitted everywhere.

Even though Pāṇini could employ accusative case by his former *sūtra*: *lakṣaṇethaṃbhūtākhyānabhāgavīpsāsu prtiparyanavaḥ* (*AS* I.4.90), he employs the *sūtra*: *anurlakṣaṇe* (*AS* I.4.84) to over rule the *sūtra*: *hetau* (*AS* II.3.23) in the place of the example: *parjanyo japam anu prāvarṣat*. In the *SK* we can see that *parāpi hetau tṛtīyā anena bādhyate*[3]. Candra says *anunā* (*CV* II.1.56) in lieu of *anurlakṣaṇe*. But there is no such a technical adjustment for him even though he expresses this view directly in the commentary. Such examples can be found throughout the work.

Kāraka-s in Bhoja

The intention of Bhoja was to complete the grammar of Pāṇini by including the Vārttika, Paribhāṣa, etc. along with the Sūtrapāṭha. He also tried to include the definitions of *kāraka*, *vākya*, etc, and to perfect his grammar by adding the suggestions and corrections of Patañjali and Candrācārya. In the arrangement of *sūtra-s* also, some differences are found compared to that of Pāṇini. For example *vṛddhirādaic* is the eighty second *sūtra* of Bhoja in the first Pāda of the first chapter whereas for Pāṇini this is the first *sūtra* of his text.

Bhoja begins to explain *kāraka-s* by defining *vākya*: *ākhyātaṃ sāvyayakārakaviśeṣaṇaṃ vākyam* (*SKBh* I.1.31). Then he defines *kāraka* as *kriyānimittaṃ kārakam* (*SKBh* I.1.32). This is not found in the Candra or Pāṇinian systems of grammar. Bhoja here wanted to present the basic principles through the *sūtra*. He uses almost the same *sūtra-s* of Pāṇini to explain the *kāraka-s* except for *saṃpradāna* and *adhikaraṇa*. He explains *saṃpradāna* as: *karmaṇā kriyayā vā yam abhipraiti sa saṃpradānam* (*SKBh* I.1.56). Here the supplementary rule: *kriyayā yam abhipraiti so'pi saṃpradānam* (*Va* 1085) also is added along with the *sūtra*. Bhoja explains the *adhikaraṇa* with the *sūtra*: *kartṛkarmāntaritakriyādhāro'adhikaraṇam* (*SKBh* I.1.74), and this *sūtra* also differs from that of Pāṇini. Here without considering the *mātrā*, Bhoja tries to make the *sūtra* clearer.

In some cases Bhoja tries to make corrections to the *sūtra* of Pāṇini, considering the opinion of

Patañjali. In the *sūtra*: *gatibuddhipratyavasānārthaśabdakarmākarmakāṇām aṇi kartā sa ṇau.* (*AS* I.4.52), Patañjali in his *Mahābhāṣya* adds this explanation on the meaning of the word: *śabdakarma*, i.e. it can be explained in two ways: *śabdo yeṣāṃ kriyā*, or *śabdo yeṣāṃ karma.* If we take the former interpretation, the roots of *hvayati*, *krantati*, *śabdāyate* have to be excluded from the rule and the roots *śru*, *jña*, with *vi*, *labh*, *upa* must be included. Thus we will get *śrāvayati*, *vijñāpayati*, *upalabhayati devadattam*. If we adopt the second interpretation, the roots *jalp*, *bhāṣ*, with *ā* and *lap* with *vi* must be included in the rule: *jalpayati*, *vilāpayati*, *ābhāṣayati devadattam.* But by including *śrāvayati* only in the *sūtra*, it can be assumed that Bhoja agrees with explanation: *śabdo yeṣāṃ kriyā.* That is why *śabdakriyā*, instead of *śabdakarma* in his *sūtra*: *gatijñānapratyavasānārthaśabdakriyākarmakaśrudṛśīnām aṇi kartā ṇau* (*SKBh* I.1.42). He also adds the *vārttika*: *dṛśeś ca* (*Va* 1108) in his above *sūtra*, i.e. *śabdakarmakriyā tadabhidhānaṃ vā yeṣāṃ* is the strictly coined *vigrahavākya*.

Bhoja also tries to abridge many *vārtika-s* in the Pāṇinian system and make them into one *sūtra* following the footsteps of Candra. Bhoja's *sūtra*: *na nīkhādyādihvāyaśabdāyakrandām* (*SKBh* I.1.45) comes in the place of the *vārttika-s*: *nīvahyor na* (*Va* 1109), *ādikhādyor na* (*Va* 1106), *śabdāyater na* (*Va*

1105) *śabdakarmanirdeśe śabdakriyāṇām iti cet hvayatyādīnāṃ prtiṣedhaḥ* (*AS* I.4.52. *Va* 1) etc. Instead of this *sūtra* Candra has the *sūtra*: *nīkhādyādihvāśabdāyakrandaḥ* (*CV* II.1.57) as stated earlier. Here Bhoja has abridged four *vārttika-s* into one *sūtra* as did Candra. Bhoja excludes the roots *krand*, and *hve* accepting the explanation *śabdaḥ yeṣāṃ kriyā* for the word *śabdakarma*.

Bhoja differs from Pāṇini in the case of some *sūtra-s*. For example: *spṛherīpsito vā* (*SKBh* I.1.60) is the *sūtra* of Bhoja in the place of Pāṇṇini's *spṛherīpsitaḥ* (*AS* I.4.36). But Bhoja, by putting '*vā*' also in the *sutra*, makes the rule optional. In Pāṇinian system when the intention is not '*īpsitaḥ*' but only there is '*viṣayatāmātravivakṣā*' then *puṣpāṇāṃ spṛhayati* can be used. (The usages like: *kumārya iva kāntasya trasyanti spṛhayati ca* justify this opinion). But the *VP* says that along with *spṛhayati* the rule: *spṛher īpsitaḥ* is an exception to the rules employing *karmasaṃjñā* and *śeṣaṣaṣṭī*. Helārāja, the commentator of the *VP* also supports this view. According to him the usages: *puṣpāṇi spṛhayati* and *puṣpebhyaḥ spṛhayati* are wrong. Here the *SK* says that when there is only *īpsitatva*, then *puṣpebhyaḥ spṛhayati*, and when there is *īpsitatamatva*, then *puṣpāṇi spṛhayati*. But Bhoja makes this optional when there is *īpsitatva* (desire). According to him *puṣpāṇi spṛhayati*, and *puṣpebhyaḥ* *spṛhayati* can be used when there is just desire.

There is one rule of Bhoja as *arthārthipūrvāparakalahanipuṇamiśraślakṣaṇo 'nārthaiḥ* (*SKBh* III.1. 224), i.e. along with the words *artha*, *arthi*, *pūrva*, *apara*, *kalaha*, *nipuṇa*, *miśra*, *ślakṣṇa* and the words with the meaning *ūna*, the third case is employed. For example *māsena pūrvaḥ* (before one month). There is no *sūtra* corresponding to this *sūtra* in *Aṣṭādhyāyī* or *Cāndravyākaraṇa*. But we can infer this from the *Aṣṭādhyāyī*: *pūrvasadṛśasamonārthakalahanipuṇamiśraślakṣṇaiḥ* (*AS* II.1.31), i.e. a word ending in the third case affix is compounded with the words *pūrva*, *sadṛśa*, *sama*, *ūnārtha*, *kalaha*, *nipuṇa*, *miśra*, and *ślakṣṇa*, and the resulting compound is *tatpuruṣa*. It is interesting to note the opinion of *Bālamanoramā* in this regard. It says: *yadyapyavadhitvasaṃbandhe 'anyārāditararte . . .' iti dikśabdayoge pañcamī prāptā, diśi dṛṣṭaḥ śabdo dikśabda ityabhyupagamāt. tathāpyata eva jñāpakāt tṛtīyā. hetau tṛtīyetyanye.*[4] *Tattvabodhinī also says*: *iha samasadṛśābhyāṃ yoge tulyārthai . . . iti tṛtīyā, anyairyoge tvata eva vacanāt, hetau iti vā tṛtīyā.*[5]

Another one like this by Bhoja is: *saptamī cādhikena bhūyasaḥ* (*SKBh* III.1.274). This means that along with the word '*adhika*' abundantly the locative case is used and ablative case also comes occasionally. For example: *loke lokād vā adhiko hariḥ*. In the place of this *sūtra* also there is no corresponding *sūtra* for Pāṇini. But this is inferred from the *sūtra-s*: *tad asminnadhikam iti daśāntāññaḥ* (*AS* V.2.45) and *yasmād adhikam yasya ceśvaravacanaṃ tatra saptamī* (*AS* II.3.9). In the above *sūtra* the locative case is used as: *asminnadhikam* and ablative case is used as: *yasmād adhikam.* So it is inferred that these two cases are employed along with '*adhika*' and this matter is made use of by Bhoja in his *sūtra*.

Another example is *tṛtīyālpīyasaḥ* (*SKBh* III.1. 275). The meaning is along with the word *adhika* the instrumental case also is used very rarely, e.g. *adhikā khārī droṇena*. There is no *sūtra* for Pāṇini in this regard. But in the *Udyota* commentary of the *Mahābhāṣya* of the *sūtra*: '*adhikam*' (*AS* V.2.73) it is seen that *adhikā khārī droṇenetyatra tṛtīyā prakṛtyāditvād hetau vā kṛteti padādhyāhārāt kartari vā.*[6] In the example *adhikā khārī droṇena* Bhoja employs the third case by a separate *sūtra* mentioned above. But in Pāṇinian system the usage of instrumental case is granted by the *vārttika*: *prakṛtyādibhya upasaṃkhyānam* (*Va* 1466), or *hetau* (*AS* II.3.23), or *kartṛkaraṇayos tṛtīyā* (*AS* II.3.18) by adding the word *kṛtā*.

For Bhoja also there are some different usages compared to Pāṇini. In the place of *anyārāditarter dikśabdāñcūttarapadājāhiyukte* (*AS* II.3.29) of Pāṇini, Bhoja has the aphorism: *prabhṛtyanyārthārāditara-*

dikśabdāñcūttarapadājāhiyoge (*SKBh* III.1.248). Here Bhoja adds: *prabhṛtyrta* and omits the word *ṛte*. For *ṛte* Bhoja has another *sūtra* as that of Candra. The grammarians like Mugdhabodha also employ the fifth case along with the words with the meaning of *ārabhya*. Here Bhoja also does the same. But Pāṇini does not speak about this.

In the place of *dūrāntikārthaiḥ ṣaṣṭhyanytarasyām* (*AS* II.3.34), Bhoja has the aphorism *dūrāntikārthabahirbhiḥ pañcamī ca* (*SKBh* III.1.257). Here he adds one more word *bahi* along with the *sūtra* of Pāṇini. Thus he has one more example as: *grāmāt, grāmasya vā bahiḥ* (outside the village).

There are cases where Bhoja takes the same aphorism of Pāṇini, but still there are differences. Bhoja takes the same *sūtra*: *divastadarthasya* (*AS* II.3.58). But from the commentary of the *AS* one can understand that the *anuvṛtti* of the word '*śeṣa*' is not there in the *sūtra* of Pāṇini. Thus, the object is not expressed as mere relation and so *śeṣaṣaṣṭhī* cannot be employed here. So he begins another *sūtra*: *divastadarthasya*. The prohibition of *samāsa* is not the intention of formation of this *sūtra*. But the commentary of *Bhojavyākaraṇa* says that the object of '*div*' takes the sixth case when it expresses mere relation. So for Bhoja the intention of this *sūtra* is the prohibition of compounding with *kṛt* itself.

The *sūtra*: *bhāve vā* (*SKBh* III.1.300) substitutes the word '*niṣṭhā*' in *na lokāvyayaniṣṭhākhalarthatṛnam*. (*AS* II.3.69). The meaning is, along with *niṣṭhā* in the *bhāve* usage, the sixth case is optionally employed. For Pāṇini the usage: *chātrasya hasitam* should come as *saṃbandhasāmānyaṣaṣṭhī*, i.e. in Pāṇinian system the usage : *chātreṇa hasitam* means: *chātrakartṛkahasitam* and *chātrasya hasitam* means *chātrasaṃbandhihasitam*. Bhoja combined both this concepts of Pāṇini and made it *bhāve vā*. But from the *sūtra* of Bhoja the difference in the meaning is not understood. Bhoja's intention was just to ordain the cases and it is doubtful whether he noted the difference in the *śābdabodha*. So technically Pāṇini is perfect in this regard. Bhoja also has the *sūtra*: *sahārthe* (*SKBh* 1.1.161) like that of Candra and here he also corrects Pāṇini *sūtra*, *tṛtīyārthe* (*AS* I.4.85).

Bhāṣyakāra rejects seven *sūtra-s* from *bhītrārthānāṃ bhayahetuḥ* up to *bhuvaḥ prabhavaḥ*. There he takes the meanings thus: *caurebhyo bibheti* has the meaning *bhayād nivartate*; *caurebhyaḥ trāyate* has the meaning *rakṣaṇena caurebhyo nivartayati*; *parājayate* has the meaning *glānyā nivartate*; *vārayati* has the meaning *pravṛttiṃ pratibadhnan nivartayati*; *nilīyate* has the meaning *nilayanena vartate*; *adhīte* has the meaning *upādhyād niḥsarantaṃ śabdaṃ gṛhṇāti*; *brahmaṇaḥ prapañco jāyate* has the meaning *tato'pakrāmati*, or *nirgacchati* and for *prabhavati bhavanapūrvakaṃ niḥsaraṇam*. Thus according to Patañjali in all the above cases *dhruvam apāye'pādānam* itself is enough to employ the fifth case. But see the observation of *Śabdakaustubha* in this regard:

> वस्तुतस्तु निवृत्तिविस्मरणादिधात्वन्तरार्थविशिष्टे स्वार्थे वृत्तिमाश्रित्य यथाकथंचिदुक्तप्रयोगाणां समर्थनेऽपि मुख्यार्थपुरस्कारेण षष्ठीप्रयोगो दुर्वारः, नटस्य शृणोतीतिवत् । न हि उपाध्यायनटयोः क्रियानुकूलव्यापारांशे विशेषो वक्तुं शक्यः । अनभिधानब्रह्मास्त्रमश्रित्य प्रत्याख्यानं तु नातीव मनोरमम् । एवं 'जुगुप्साविराम' इत्यादिवार्तिकमप्यारम्भणीयम् । तथा च सूत्रवार्तिकमतमेवेह प्रबलम् । तथा 'ध्रुवम्' 'भयहेतुः' 'असोठः' इत्यादिसंज्ञिनिर्देशोऽपि सार्थकः । परत्वात् तत्तत्संज्ञाप्राप्तावपि शेषत्वविवक्षायां 'न माषाणामश्नीयात्' इत्यादाविव षष्ठ्या इष्टतया तत्र अपादानसंज्ञाया वारणीयत्वात् ।[7]

Bhoja might have thought in the same way stated above, and he retains the above *sūtra-s* as that of Pāṇini. But Candra considering the opinion of Patañjali rejected the *sūtra-s* and employs fifth case by the *sūtra*: *avadheḥ pañcamī* (*CV* II.1.81). Even though Bhoja considers the opinion of Candra while recasting the *Aṣṭādhyāyī*, he does not consider the view of Candra in this regard.

Both Bhoja and Candra omit the head *sūtra: anabhihite* (*AS* II.3.1). Patañjali also supports the view when *kāraka* is indicated by the case ending and Bhoja follows the same line.

In short the Pāṇinian system is technically perfect and Pāṇini showed a way for the depiction of grammar for the later grammarians. By supplementing Vārttika, Bhāṣya, Paribhāṣa, Dhātupāṭha, Uṇādi, etc. his grammar is complete. Candra wanted to remove the complications impeding the understanding of the Pāṇinian grammar. So he abridged it and made it easily accessible to the grammar students. Bhoja follows the same path of Pāṇini, and he uses almost the same *sūtra-s*. Yet, Bhoja wanted to depict grammar completely by the Sūtrapāṭha and throws more clarity to the *sūtra-s*. In some cases he follows Candra and in some others expresses his own opinion. Even though Candra omits the terminologies of Pāṇini, and Bhoja uses them, both suffer a lot in the technical perfection. Both tried to include some usages which came in the language after Pāṇini or tried to show some usages directly by *sūtra-s* which could be justified by the Pāṇinian system in a complicated way.

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Notes

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S. BHUVANESHWARI

EXPLORING PRADHĀNA-APRADHĀNA RASA-S IN TULSI RĀMĀYAN AYODHYĀKĀṆḌ[1] (*DOHĀ* 27-155)

Bharata's aesthetic principle[2] suggests that a given art form (especially *nāṭya* and *kāvya*) should engage in delineation of a primary or *pradhāna-rasa* through the events of the main character, namely, the *nāyaka* or the *nāyikā*.[3] However, the art form also constitutes of one or several secondary or *apradhāna-rasa-s* which act as agents to nourish the *pradhāna-rasa*. In a given episode or scene,[4] there can arise the delineation of *pradhāna* and *apradhāna-rasa-s* exhibited through the same character[5] or two[6] or many characters.[7] The vital aesthetic principle, however, is that the delineation of the primary and secondary *rasa-s* should comply with the aesthetic norms, which includes adherence to the graded-classification of characters as *uttama*, *madhyama* and *adhama*.[8] That is to say, of the nine *rasa-s*, any two *rasa-s* cannot, at random, take the position of primary and secondary *rasa*. This is because, certain *rasa-s* are inimical or contrary (*virodha*)[9] to each other, evocation of certain *rasa* through certain characters are only a semblance of that *rasa* (*rasa-ābhāsa*),[10] and certain *rasa-s* can play the role of being only a secondary *rasa* since such *rasa-s* primarily constitute the aesthetic component of facilitating the nourishment of the primary *rasa* (*sahāyaka-rasa*).[11] Thus, the aesthetic principles play a vital role in determining the *pradhāna* and *apradhāna-rasa*.

There is another element to the idea of primary and secondary *rasa-s*. Bharata speaks of the sub-divisions under each of the eight *rasa-s* towards the end of the sixth chapter[12] of the *Nāṭyaśāstra*.[13] Abhinavagupta in his *Abhinavabhārati*[14] observes that these sub-divisions are meant to indicate the divisions in *rasa* based on the predominant *vibhāva*. Based on this said aesthetic theory, a *rasa* can occupy the position of being a primary or secondary *rasa* predominantly evoking one of its sub-divisions. For instance, if *bhayānaka-rasa* is intended to be conveyed as the *pradhāna-rasa*, then based on the kind of character and the scene-description, one of the sub-divisions of *bhayānaka-rasa* with the predominant *vibhāva*, say, *aparādha* can be identified as the *pradhāna-rasa* in that particular episode. In this instance, the *apradhāna-rasa* could be the *bībhatsa-rasa* and again based on the kind of character portrayed, one of the sub-divisions of *bībhatsa-rasa* with the predominant *vibhāva*, say, *kṣobhaṇa* can be said to be the *apradhāna-rasa* in that particular episode.

In this background, the present paper attempts to explore the evocation of *pradhāna-rasa* and *apradhāna-rasa* through two characters: Daśaratha and Rāma as portrayed by Gosvāmi Tulsīdās in the Ayodhyākāṇḍ of his *Rāmcaritmānas.*[15] This study focusses on the poetic description of the development of series of events leading to the death of Daśaratha described from the twenty-seventh couplet to one hundred and fifty-fifth couplet[16] of the Ayodhyākāṇḍ. This paper shall also seek to establish one of the subdivisions based on the predominant *vibhāva* categorized under the identified *pradhāna* and *apradhāna-rasa-s* in correlation with the *prakṛti* or nature of the character as mentioned by Bharata in *Nāṭyaśāstra.*

The components of the *rasa-sūtra* namely, the *vibhāva, anubhāva, vyabhicāri-bhāva-s* are instrumental in nourishing the *sthāyī-bhāva* which evokes its corresponding *rasa*. The *pradhāna-rasa* expressed through Daśaratha and the *apradhāna-rasa* evoked by Rāma are interwoven in this episode. The temporal series of events as described in this episode is maintained, while the foundation and development of the aesthetic elements such as the *sthāyī, vibhāva,* etc. are presented in the order of occurrence of aesthetic emotion and sentiment as delineated by Tulsīdās through his poetic expression.

Arousal of *śoka-sthāyī-bhāva*

Daśaratha promises Kaikeyī that he shall fulfil any of her wishes. He assures her by pointing out three ethical reasons that strengthens the faith and hope of Kaikeyī who is now in her 'anger-palace' (*kopa-gṛha*) in a disfigured condition devoid of auspicious signs and ornaments. Firstly, the king states that 'truth is the root of all merits which has been proclaimed by the scriptures and sages'.[17] Secondly, the king with an element of pride recalls how the lineage of Raghu has been steadfast in truthfulness to the extent that they would give up their lives but not break their promise.[18] Lastly, without batting his eyelids, the king who could not fathom the concealed intentions of the queen,[19] again[20] reassures her by taking a vow in the name of Rāma. Kaikeyī demands her two wishes through the two boons: one is to coronate Bharata as the king and the second is to banish Rāma to forest for fourteen years, assuming the appearance of a mendicant. The very moment the king heard these words, his heart was struck with sorrow (*śoka*).[21]

The *śoka-sthāyī* is aroused in its most intense form in Daśaratha, the main character of this episode, who represents the aesthetic component i.e., the *ālaṃbana-vibhāva*. The *śoka-sthāyī* culminates in evocation of *karuṇa-rasa* which is identified as the *pradhāna* or primary *rasa* of this episode.

Śoka-sthāyī* heightened by *uddīpana-vibhāva

Tulsidās observes that seeing the king's dejected condition, Kaikeyī speaks bitter words like sprinkling salt on open wound.[22] Daśaratha's three ethical reasons appear in front of him as three nooses tightening his own neck. Kaikeyī plays the card of 'truthfulness' reminding the king of his own words on the vitality of being truthful. The pain caused by the stinging words of the queen intensifies Daśaratha's sorrow. This is the commencement of heightening the aesthetic element *uddīpana-vibhāva*.

The king tries to pacify her by saying that Bharata and Rāma are his two eyes[23] and that he will coronate Bharata.[24] Daśaratha tries to make her understand that he was only following the rules of political administration[25] and that Rāma had no greed for the kingdom and that Rāma truly loves Bharata.[26] He requests her to withdraw her second wish. He reassures her that Bharata will be coronated but laments that he cannot get separated from Rāma. He describes his pitiable condition to the queen: 'the fish can live without water, the snake can live sorrowfully without its gem, but naturally I shall have no life without Rāma.'[27] Daśaratha continues to lament unable to contain the very thought of loss of Rāma. He then falls at her feet with all humility pleading to Kaikeyī that may she not become the axe chopping off the tree of the lineage of Raghu.[28] Daśaratha continues to grieve saying 'may you not kill me through the separation of Rāma'.[29]

Daśaratha then stumbles and falls on the ground calling out in the most depressed voice as: 'Oh, Rām, Rām, Raghunāth'.[30] The king is under the grip of intense grief appearing as if the *kalpataru* has been uprooted by a female elephant. Daśaratha's throat has dried up, unable to speak he suffers like a fish out of water.[31] Kaikeyī continues to speak harsh words further hurting the grieving king.

Daśaratha laments expressing his helpless stage of his life. He exclaims that all these are nothing but the outcome of his own past sins.[32] He was repeatedly saying 'Rām, Rām' and was in intense pathos like a bird rendered helpless because of a lost wing.[33] Daśaratha mentally wishes that let it not dawn at all, and let not anyone tell this (news) to Rāma.[34] Let not the sun, the god of the lineage of Raghu arise, because the sun-god would grieve seeing this state of Ayodhyā.[35] The king thus spends the whole night lamenting.[36] The auspicious music of the early hours was piercing Daśaratha like the arrows.[37]

Arousal of *utsāha-sthāyī*

Tulsidās describes the entry of Rāma who sees king Daśaratha in a depressed state as if an old lion has weakly fallen seeing the lioness.[38] The king's lips are dry, his entire body is scorching, like a serpent without its gem. Next to the king is standing angry Kaikeyī, like Death marking the time.[39] In such a situation, the response of Rāma as described by the poet lays the foundation for the arousal of *utsāha-sthāyī* that develops to evoke *vīra-rasa* that is identified as the *apradhāna* or secondary *rasa* of this episode.

The natural trait of Rāma is to be compassionate and gentle. He sees such a sorrow for the first time in his life. Then also, studying the present situation, mustering courage in his heart, he asks his mother Kaikeyī with gentle words,[40] as to what is the cause of father's sorrow.[41] Kaikeyī replies that the cause of such a pitiable condition of the king is his love for Rāma[42] and she proceeds to narrate the event of demanding her two boons. Rāma's reaction is without any emotional imbalance. He says that only such a son is fortunate who can follow the words of father and mother.[43] Here, the character Rāma represents the aesthetic element, namely the *ālaṃbana-vibhāva* through whom the *utsāha-sthāyī* is aroused.

Further heightening of *śoka-sthāyī* by *uddīpana-vibhāva*

Daśaratha experiences intense sorrow in his heart primarily because he knows that Rāma would obey the words of his parents. Daśaratha is not in a state to command Rāma because of his deep love for Rāma.

He begins to mentally lament even to the extent of praying to god that as you are the instigator remaining in everyone's heart, may you give Rāma such a mind that he does not set to fulfill my promise and abandoning his affection choose to remain in the palace.[44] He continues to moan mentally thinking that let there be ill-fame in the world and let the good-fame get destroyed. 'Let me fall in hell, may I not get heaven, and let all other kinds of sorrow be experienced by me, but let not Rāma go away from my sight.'[45]

Arousal of *utsāha-sthāyī* by *uddīpana-vibhāva*

Rāma could see his father gripped by his love for his son. He infers that his father would be hurt if his mother chooses to speak again.[46] Calculating the place, time and the appropriate moment, Rāma speaks without further burdening the situation[47] and proceeds to fulfil his father's promise. The people of Ayodhyā react in different ways.

Rāma meets Kausalyā with a pleasant face and with a firm mind.[48] He stands with folded hands and pleasantly prostrates at the feet of his mother.[49] Rāma consoles his mother. Sītā is stubborn, she too wants to join her husband and go to the forest. Rāma tries to pacify her by objectively describing the hardships of the life in forest. However, on her repeated requests, Rāma remarks: 'if you are determined to go out of love, then as its consequence you will reap only sorrow.'[50] Sītā laments and seeing her condition Rāma thinks that if she is forced to be in Ayodhyā she may commit suicide.[51] Rāma then responds to Lakṣmaṇa's plea, saying that he should not come under the sway of intense love[52] without judging the consequences.

Thus, Rāma's gesture and response to the whole situation and his interaction with different members of the family engages in nourishing the *utsāha-sthāyī*. Rāma maintains a balance of mind throughout the development of events since his thoughts and actions were governed only by the principles of *dharma*.

Uddīpana-vibhāva of *śoka-sthāyī* at its zenith

The king sees his two sons and Sītā entering the harem and his heart is again filled with intense sorrow.[53] Daśaratha is unable to speak out of grief, his heart is terribly tormented by sorrow.[54] The three prostrate to depart to the forest. However, Daśaratha doesn't permit. Kaikeyī says that you (Rāma) are loved as the very life by the king. The king shall not abandon his virtue and love for you since the king is under the grip of sorrow. He shall even renounce merits, fame and the higher world, but he will not command you to go to the forest![55] These words of Kaikeyī pierces the king as sharp arrows.[56] The king again falls unconscious.[57]

Heightening of *utsāha-sthāyī* by *anubhāva*

Rāma along with Sītā and Lakṣmaṇa departs to forest. The people of Ayodhyā are immersing in the ocean of sorrow. Rāma pacifies the people. Rāma with folded hands speaks to them in sweet voice. He says that such a person will be my well-wisher by whose actions the king will be happy.[58] Later, in his departing speech to minister-charioteer Sumantra, Rāma reminds how people like Śibi, Dadhīca, Hariścandra, Rantideva and Bali underwent miseries in order to uphold dharma.[59] Rāma further says that the scriptures reveal that there is no other highest *dharma* than truth and that he has now gained with ease that moment to follow such a *dharma*.[60] Thus, Rāma's response marking emotional balance and firm adherence to *dharma* constitutes to heighten the aesthetic component, namely, the *anubhāva* in relation to *utsāha-sthāyī*.

Nourishment of *utsāha-sthāyī* by *vyabhicāri-bhāva*

The response of Rāma in this episode is filled with the aesthetic element: the *vyabhicāri-bhāva-s* such as firmness (*dhṛti*), pleasantness (*harṣa*), intellectual response (*mati*) and reasoning (*vitarka*). The firmness in *dharma* is displayed by Rāma in every stage of this episode (in fact in the entire *Rāmāyaṇ*). In his interaction with his mother Kaikeyī and Kausalyā he expressed the same level of determination to uphold *dharma*. He employed reasoning intellectually in two different ways assuring Kaikeyī of his firmness in *dharma* and pacifying Kausalyā of the importance of adhering to *dharma*. He again applied his intelligence with a sense of pleasantness during his interaction with Daśaratha. Daśaratha was aware of Rāma's steadfastness in upholding *dharma*, especially the virtue of truth and that virtue of his son became the cause of his pain. So, Rāma tried to convince the king with pleasant words and gestures so that the king was not further affected by grief. Rāma's interaction with the people of Ayodhyā and the minister Sumantra were again filled with determination, intelligence, reason and pleasantness which represent the aesthetic components, namely, the *vyabhicārin-s*.

Heightening of *śoka-sthāyī* by *anubhāva*

Sumantra enters Ayodhyā at night[61] in an empty chariot. He enters the palace silently and sees Daśaratha devoid of seat, bed, ornaments lying on the floor drowned in sorrow.[62] The king continues to lament calling affectionately the name 'Rām'.[63] Hearing that Sumantra has come back, the king asks the minister with tear-filled eyes.[64] He pleads to Sumantra to take him to the place where Rāma, Sītā and Lakṣmaṇa are present. The king vows that else his life would be extinguished.[65] Hearing the words of Sumantra describing how Rāma spent his night at the outskirts of Ayodhyā and Rāma's message to his father, the king once again falls on the ground and his heart begins to burn. He is scorched and his mind is in grief due to dreadful confusion.[66] The king continues to suffer the pangs of separation from Rāma. He remembers the curse of the blind father and narrates the entire incident to Kausalyā. He laments and calls out to Rāma as dearer than his life and says that he has lived without Rāma for many days now. Daśaratha dies uttering the name of Rāma.[67]

Nourishment of *śoka-sthāyī* by *vyabhicāri-bhāva*

Daśaratha's love for Rāma is unfathomable and indefinable. He is a classic exemplar of intense love for Rāma that cannot be strictly classified under any of the category such as *bhakti*, *prema*, or *vātsalya* even when his love for Rāma encompasses all these aspects. He was outwitted by his wife Kaikeyī at the most crucial turn of his life. His first reaction on hearing her wishes was intense *moha* or confusion. Daśaratha was torn apart on both sides, on one side is his wife's wish and on the other side is his son's determination to fulfill that wish. He was completely engulfed with various stages of sorrow such as dejection (*viṣāda*), mental anguish (*glāni*), and despondency (*nirveda*). His anxiety to dissuade Rāma, his anger against Kaikeyī, his repentance over his past actions were mentally fatiguing (*śrama*) the king. In his last moments, he remembered (*smṛti*) the curse of the old man. Finally, Daśaratha breathed his last (*maraṇa*) calling out for Rāma. Thus, the *vyabhicārin-s* such as *moha*, *viṣāda*, *glāni*, *nirveda*, *śrama*, *smṛti* and *maraṇa* heightens the *śoka-sthāyī*.

Establishment of *pradhāna-rasa*

Daśaratha, the prime character of this episode is the *ālaṃbana-vibhāva* in whom arises the *śoka-sthāyī*. The respective *vibhāva-s*, *anubhāva* and *vyabhicāri-bhāva-s* heightening the *śoka-sthāyī* result in the aesthetic sentiment namely, the *karuṇa-rasa*. Thus, the *pradhāna* or the primary *rasa* of this episode is identified as *karuṇa-rasa*.

Bharata, in his sixth chapter of the *Nāṭyaśāstra*, mentions three sub-divisions caused by the predominant *vibhāva* of *karuṇa-rasa* as *dharmopaghātaja*, *arthāpacayodbhava* and *śokakṛta*. The first variety indicates the rise of sorrow caused by the violation of *dharma*. Abhinavagupta in his *Abhinavabhāratī* observes that the pain due to offence of *dharma* occurs in *uttama* character also. He provides the reason (*śobhanahetutvāt*) that even when the *dharma* is not upheld, the pain caused by such an act proves that the character intends to follow *dharma*. The very idea of protecting or following *dharma* is a virtue of an *uttama* character. Abhinava glosses the word *dharma* as referring to ritualistic acts such as *agniṣṭoma* and so on. The second variety of *karuṇa* refers to sorrow arising of loss of wealth or prosperity. Abhinava does not gloss this word. The third variety indicates the pain caused by sorrow. Abhinava comments that here the word *'śoka'* refers to the pain caused by loss of one's own people. Of these three sub-divisions, the third variety, namely *śokakṛta-karuṇa-rasa*[68] appears to be aesthetically appropriate in relation to the character Daśaratha in this episode.

Śoka-sthāyī aroused in the *ālaṃbana-vibhāva* (Daśaratha), is heightened by the aesthetically appropriate *uddīpana-vibhāva*, *anubhāva* and *vyabhicāri-bhāva-s*: *moha*, *viṣāda*, *glāni*, *nirveda*, *śrama*, *smṛti* and *maraṇa* that results in evocation of the *pradhāna-rasa* qualified as *śokakṛta-karuṇa-rasa.*

Establishment of *apradhāna-rasa*

The act of character Rāma arousing *utsāha-sthāyī* nourished by the respective *vibhāva-s*, *anubhāva* and *vyabhicāri-bhāva-s* culminate in the evocation of *vīra-rasa*. Thus, the *apradhāna* or the secondary *rasa* of this episode is identified as *vīra-rasa.*

In the sixth chapter of the *Nāṭyaśāstra*, Bharata enumerates three sub-divisions[69] of *vīra-rasa*: *dāna-vīra*, *dharma-vīra* and *yuddha-vīra*. Abhinavagupta does not comment on this verse.[70] An element of *ahaṃkāra*, egotism, is generally embedded in *vīra-rasa*. The *ahaṃkāra* gets expressed in its highest form in *yuddha-vīra* where it demands energizing the *utsāha* by employment of aggressive words and action. In the case of *dāna-vīra* too, there is a leaning towards an egoistic mentality in the act of performance of charity. The *dharma-vīra* has almost nil expression of *ahaṃkāra* and it demands a high standard of adherence to ethical doctrines. The sub-division of *dharma-vīra-rasa* appropriately relates to the character Rāma in this episode.

Utsāha-sthāyī aroused in the *ālaṃbana-vibhāva* (Rāma), is heightened by the aesthetically appropriate *uddīpana-vibhāva*, *anubhāva* and *vyabhicāri-bhāva-s*: *dhṛti*, *harṣa*, *mati*, *vitarka* that results in evocation or establishment of the *apradhāna-rasa* qualified as *dharma-vīra-rasa.*

Concluding remarks

As mentioned in the introductory part of this paper, Bharata's description of the *rasa-s* are in correspondence with the *prakṛti* or nature of the character. The *prakṛti-s* are classified as *uttama*, *madhyama* and *adhama*. Bharata does not explicitly mention the *prakṛti-s* in all cases, while defining the *rasa-s* and the *bhāva-s.*[71] Bharata mentions that the *vīra-rasa* has *utsāha* as its corresponding *sthāyī-bhāva* which is endowed in the *uttama-prakṛti.*[72] The *prakṛti* for *karuṇa-rasa* is not explicitly said by him. However, Abhinava observes, as described above, that *dharmopaghātaja-karuṇa* includes the *uttama* character.

Based on the characteristic features of *prakṛti-s* in general and the *prakṛti* in relation to *rasa*, Tulsīdās's poetic description of the characters namely, Daśaratha and Rāma synchronize with the *uttama* nature. Thus, the *śokakṛta-karuṇa* is the *pradhāna-rasa* and the *dharma-vīra* is the *apradhāna-rasa* as depicted through the *uttama-prakṛti* — Daśaratha and Rāma in this episode of *Rāmcaritmānas*. However, these *pradhāna* and *apradhāna-rasa-s* pertain to this episode alone. It is to be noted that the 'episodial' *pradhāna* and *apradhāna-rasa-s* are subsidiary to the principal,[73] *pradhāna* and *apradhāna-rasa-s* represented in the entire poetic work of Tulsīdās.

Notes

1. The transliteration follows the phonetic expression of Hindi language, where the final vowel *a* is dropped.
2. Refer *Nāṭyaśāstra* (*NS*) for definitions and descriptions of all aesthetic elements mentioned in this paper.
3. The theoretical aesthetic discussion in this paper is partially based on my pragmatic hermeneutic principle that I have tried to derive from my experience as an artist (dance/theatre) and as a connoisseur.
4. For instance, a dramatic piece may intend to delineate *hāsya* as the primary *rasa* and *karuṇa* as the secondary *rasa*, but in a given episode within the dramatic piece, *rasa-s* like *vīra* and *bhayānaka* can take the position of *pradhāna* and *apradhāna-rasa* respectively.
5. As in the case of *Buddhacarita*, the same character Buddha exhibits *śānta-rasa* as the primary and *bībhatsa* as the secondary *rasa*.

6. The example of which is discussed in this paper.
7. As in the case of *gopī-s* and *gopa-s* of Vṛndāvana who expressed different sentiments responding to Kṛṣṇa's lifting of the Govardhan mountain.
8. See *NS*, XXXIV.2.
9. For instance, *śṛṅgāra-rasa* and *bībhatsa-rasa* are contrary to each other.
10. For instance, the sentiment of *śṛṅgāra* of the *pratināyaka* towards the *nāyikā* results in *śṛṅgāra-rasa-ābhāsa.*
11. For instance, the sentiment of *bībhatsa* facilitates to nourish *śānta-rasa* (as conceived by Aśvaghoṣa).
12. *NS* ,VI.75-82.
13. Sharma, Batukanatha and Upādhyāya, Baladeva. (eds.). *The Nāṭyaśāstra of Bharata*, The Kashi Sanskrit Series. No.60. Chaukhambha Sanskrit Santhan. 1980. Referred as *NS* here.
14. Kavi, Ramakrishna. (ed.). *Nāṭyaśāstra of Bharata Muni with the Commentary of Abhinavabhāratī:* Chapters 1-7 Illustrated. Vol.1. Revised and critically edited with preface and appendices by K.S. Ramaswami Sastri. Second edition. Oriental Institute of Baroda, 1956.
15. Poddar, Hanuman Prasad (tr.). *Śrīrāmacaritamānas of Gosvāmi Tulsīdās.* Gita Press, Gorakhpur, 2013. This edition alone is referred to in this article.
16. The poetic structure of *Rāmcaritmānas* includes employment of *dohā* or couplet with end-rhyming, *soraṭhā* or couplet with middle-rhyming, *caupāī* or quatrain of short lines with end-rhyming and *chand* or quatrain of long lines with end-rhyming. In this paper, the first number in the citations of couplets refers to the *dohā* and the second number refers to the *caupāī.* The *caupāī-s* are numbered

as verses of four short lines and each quarter is indicated as ‘a,b,c,d.’

17. *satyamūl sab sukṛt suhāe,*
    bed purān bidit manu gāe.
    Śrīrāmcaritmānas, Ayodhyā Kāṇḍ (henceforth AK), 27.3cd.
18. *raghukul rīti sadā cali āī,*
    prān jāhuṃ baru bacanu na jāī. AK, 27.2cd.
19. *nāricarit jalanidhi avagāhū.* AK, 26.4b.
20. *rāṃ sapath sat mohī.* AK, 25.3d.;
    rāṃ sapath kari āī. AK, 27.4a.
21. *suni mṛdu bacan bhūp hiyaṃ sokū.* AK, 28.2c.
22. *ati kaṭu bacan kahati kaikeī.*
    mānahuṃ lon jare par deī. AK, 29.4cd.
23. *moreṃ bharatu rāmu dui āṅkhī.* AK, 30.3cd.
24. *deuṃ bharat kahuṃ rāju bajāī.* AK, 30.4d.
25. *karat raheuṃ nṛpanīti.* AK,31d.
26. *lobhu na rāmahi rāju kar bahut bharat par prīti.* AK, 31ab.
27. *jiai mīn baru bāri bihīnā.*
    mani binu phaniku jiai dukh dīna.
    kahauṃ subhāu na chalu man māhīṃ.
    jīvanu mor rāṃ binu nāhīṃ. AK, 32.1
28. *gahi pad binay....jani dinakar kul hosi kuṭhārī.* AK, 33.3cd.
29. *rāṃ birahaṃ jani mārasi mohī.* AK, 33.4b.
30. *kahat param ārat bacan rām rām raghunāth.* AK, 34cd.
31. *byākul rāu sithil sab gātā.*
    karini kalpataru manahuṃ nipātā.
    kaṇṭhu sūkh much āva na bānī.
    Janu pāṭhīnu dīn binu pānī. AK, 34.1.

32. *so sabu mor pāp parināmū.* AK, 35.1c.
33. *rām rām raṭ bikal bhuālū. janu binu paṅkh bihaṅg behālū.* AK, 36.1ab.
34. *hṛdayaṃ manāv bhoru jani hoī.*
    rāmahi jāi kahai jani koī. AK, 36.1cd.
35. *udau karahu jani rabi raghukul gur.*
    avadh biloki sūl hoihi ur. AK, 36.2ab.
36. *bilapat nṛpahi.* AK, 36.3.
37. *sunat nṛpahi janu lāgahiṃ sāyaka.* AK, 36.3a.
38. *jāi dīkh raghubaṃsamani narapati nipaṭ kusāju.*
    sahami pareu lakhi siṃghinihi,
    manhuṃ bṛddha gajarāju. AK, 39.
39. *sūkhahiṃ adhar jarai sabu aṅgū.*
    manahuṃ dīn manihīn bhuaṃgū.
    saruṣ samīp dīkhi kaikeyī.
    mānahuṃ mīcu gharīṃ gani leī. AK, 39.1.
40. *karunāmay mṛdu rām subhāū.*
    prathama dīkh dukhu sunā na kāū.
    tadapi dhīr dhari samau bicārī.
    pūṃcī madhur bacan mahatārī. AK, 39.2.
41. *mohi kahu mātu tāt dukh kāran.* AK, 39.3a.
42. *sunahu rāṃ sabu kāranu ehū.*
    rājahi tuṃha par bahut sanehū. AK, 39.3cd.
43. *sunu jananī soi sutu baḍbhāgī.*
    jo pitu mātu bacan anurāgī. AK, 40.4ab.
44. *tuṃha prerak sab ke hṛdayaṃ so mati rāmahi dehu.*
    bacanu mor taji rahahiṃ ghar parihari sīlu sanehu. AK, 44.
45. *ajasu hou jag sujasu nasāū.*
    narak parauṃ baru surapuru jāū.

sab dukh dusah sahāvahu mohī.
locan oṭ rāmu jani hoṃhī. AK, 44.1.

46. *raghupati pitahi premabas jānī.*
puni kachu kahihi mātu anumānī. AK, 44.2cd.

47. *des kāl avasar anusārī.*
bole bacan binit bicārī. AK, 44.3ab.

48. *mukh prasanna cit caugun cāū.* AK, 50.4c.

49. *raghukul tilak jori dou hāthā.*
mudit mātu pad nāyau māthā. AK, 51.1ab.

50. *jauṃ haṭh karahu prem bas bāmā.*
tau tuṃha dukhu pāub parināmā. AK, 61.2ab.

51. *dekhi dasā raghupati jiyaṃ jānā.*
haṭhi rākheṅ nahiṃ rākhihi prānā. AK, 67.1cd.

52. *tāt preṃ bas jani kadarāhū.* AK, 69.4c.

53. *siya samet dou tanaya nihārī.*
byākul bhayau bhūmipati bhārī. AK, 75.4cd.

54. *sakai na boli bikal naranāhū.*
sok janit ur dārun dāhū. AK, 76.1ab.

55. *nṛpahi prānpriya tuṃha raghubīrā.*
sīl saneha na chāḍihi bhīrā.
sukṛtu sujasu parloku nasāū.
tuṃhahi jān ban kahihi na kāū. AK, 78.2.

56. *bhūpahi bacan bānasam lāge.* AK, 78.3c.

57. *.....muruchit naranāhū.* AK, 78.4a.

58. *bārahiṃ bār jori jug pānī.*
kahat rāmu sab san mṛdu bānī.
soi sab bhānti mor hitakārī.
jehi teṃ rahai bhuāl sukhārī. AK, 79.4.

59. *sibi dadhīc haricand naresā.*
sahe dharam hit koṭi kalesā.

rantidev bali bhūp sujānā.
dharamu dhareu sahi sankaṭ nānā. AK, 94.2.

60. *dharamu na dūsara satya samānā.*
āgaṃ nigaṃ purān bakhānā.
maiṃ soi dharamu sulabh kari pāvā. AK, 94.3abc.

61. *avadh prabesu kīnha andhiāren.* AK, 146.3a.

62. *āsan sayan bibhūṣan hīnā.*
pareu bhūmital nipaṭ malīnā. AK, 147.3ab.

63. *rāṃ rāṃ kaha rāṃ sanehī.* AK, 147.4c.

64. *pūṃchat rāu nayan bhari bārī.* AK, 148.1d.

65. *sakhā rāmu siya lakhanu jahaṃ tahāṃ mohi pahuṃcāu.*
nāhiṃ ta cāhat calan ab prān kahauṃ satibhāu. AK, 149.

66. *sūt bacan sunatahiṃ naranāhū.*
pareu dharana ur dārun dāhū.
talaphala biṣama moh man māpā. AK, 152.3abc.

67. *rām rām kahi rām kahi rām rām kahi rām.* AK, 155ab.

68. There is an aesthetic difference between *śoka-sthāyī* and *śokakṛta-karuṇa.*

69. On further sub-divisions of *vīra-rasa* refer to V.Raghavan's *The Number of Rasas,* The Adyar Library, Adyar 1940. pp.151-2.

70. The printed editions do not mention it. To verify manuscripts.

71. Bharata explicitly refers to the *prakṛti-s* while defining *śṛṅgāra*, *hāsya* and *vīra-rasa-s* and while defining the *sthāyin-s utsāha, bhaya* and *jugupsā.* See *NS* VI- VII.

72. *atha vīro nāma uttama prakṛtir utsāhātmakaḥ. NS*, VI. Prose passage after verse-66.

73. The principal primary and secondary *rasa-s* are based on the main character (Rāma) of the *Rāmcaritmānas.*

KESHAV MELNAD, CLEMENCY MONTELLE, K. RAMASUBRAMANIAN

THE ENCOMIUM IN *JAGADBHŪṢAṆA* OF HARIDATTA

1. Introduction

As with all literary compositions in Sanskrit, astronomical treatises too begin with a *maṅgalācaraṇa*, an invocatory verse or set of verses[1] that pays homage to the favourite deities and/or *guru-s* of the author. Once this is completed, generally the author promptly proceeds with the exposition of technical content. However, a noteworthy exception to this can be seen in *Jagadbhūṣaṇa*, an astronomical work, which consists of both text and tables, composed in the second half of the sixteenth century. In addition to the *maṅgalācaraṇa*, Haridatta devotes another fourteen verses, roughly one-sixth of the entire work, to an encomium, or *praśasti*, for his patron, the *mahārāṇā* of Mewar, Jagatsiṃha (1628-52 CE) and his direct predecessors. This work covers a variety of aspects of astronomy in just 100 verses, including planetary longitudes, determinations of time, direction, and place, eclipses, use of tables, and all aspects of calendar creation, the space allotted to this encomium is significant.

The *praśasti*, or praise passage, is not uncommon in classical Sanskrit literature. The second millennium saw the development of this genre in notable ways which flourished in royal courtly poetic contexts; length and scope was expanded, style and elaboration were enhanced. While uncommon in scientific literature, there do exist several instances of *praśasti-s* in the astral science works. For instance, seventeenth century scholar, Paramānanda Śarma, *jyotiṣarāya* to the Mughal emperor Jahāngīr, who composed the astronomical handbook, the *Jahāngīravinodaratnākara* (1614), includes right at the beginning of this work seven verses eulogising imperial rulers Jahāngīr, Babur, Humāyūn and Akbar, as well as 'Itibār Khān, Jahāngīr's chief minister, who commissioned the work [Minkowski (2014, pp. 127-8)]. Shortly after, Nityānanda, astronomer at the court of Mughal emperor Shāh Jahān, includes a poetic description of Shāh Jahān's lineage from Timur to Jahāngīr in his table-text the *Siddhāntasindhu* (1628), along with eleven verses eulogising Shāh Jahān himself and another three in praise of Āṣaf Khān, chief minister and father in law of Shāh Jahān, who comissioned the work [Minkowski (ibid., pp. 128-9)].

Modern scholars reflecting upon the broader features and intent of this genre have identified two key aspects as deserving of scholarly attention when analysing *praśasti-s* of this sort. Naturally, the intention behind these *praśasti-s* was the eulogizing of a chosen patron. As such, they also function as important political statements. Further, scholars also argue that in these cases the poetic techniques employed to achieve this aim are as important as their message.[2]

The lineage of *mahārāṇa-s* of the Sisodia dynasty leading up to Jagatsiṃha is given in Table I below:

Sanskrit name	**Modern name**	**Dates**
Udayasiṃha	Udai Singh II	1540–1572
Pratāpasiṃha	Pratap Singh I	1572–1597
Amarasiṃha	Amar Singh I	1597–1620
Karṇasiṃha	Karan Singh II	1620–1628
Jagatsiṃha	Jagat Singh I	1628–1652

Here, Haridatta's *praśasti* contains a survey of the various *mahārāṇa-s* pivotal to the rise of Jagatsiṃha and thus embody a deliberate political message. Simultaneously, these verses are an ostentatious exposition of the qualities and achievements of these rulers and abound in carefully crafted literary embellishments (*alaṃkāra-s*).[3] Haridatta thus reveals himself to be a poet of skill and style through his use of a spectrum literary techniques seemingly effortlessly and copiously to achieve his aims of eulogizing Mewar rulers. Thus, what is the political significance of this *praśasti*? What are the literary *alaṃkāra-s* Haridatta has chosen to employ in this work? What might these choices reveal and how do they specifically enhance the very purpose and impact of this *praśasti* in the *Jagadbhūṣaṇa*? Furthermore, what is the special significance of this *praśasti* being included in an astronomical work, if any, and how does it compare to *praśasti-s* in works of a similar nature?

As a preliminary attempt to tackle these themes both with respect to the *Jagadbhūṣaṇa* but also to provide evidence to address the question more generally in the future, we present a translation of the first fifteen verses of the *Jagadbhūṣaṇa*, along with a detailed analysis of the various literary embellishments (*alaṃkāra-s*) Haridatta employs to enhance and enrich his encomium. Furthermore, as the broader historical circumstances in which this succession of *mahārāṇa-s* were ruling is crucial to appreciate the significance of this *praśasti* we outline some pertinent historical details (see section 2)[4] Indeed, the political situation of these Mewar rulers and their status and standing within the broader Mughal empire suggests that the extravagant and overt poetic forms in these opening verses of the *Jagadbhūṣaṇa* may be understood as part of a larger intellectual and artistic movement designed to preserve and promote the distinct cultural heritage of the Rajput dynasty, in the wake of Mughal dominance. While such features have been noted by historians in art and architecture, no one, to our knowledge, has detected such emphases in a scientific treatise. By exploring these aspects found in the opening verses of the *Jagadbhūṣaṇa*, we hope to contribute albeit through a single example, to our growing knowledge of the forms of Mewar scholarship and artistry during this period.

2. The Historical context

As noted earlier, after the *maṅgalācaraṇa*, Haridatta briefly describes the Sisodia dynasty of *mahārāṇa-s* based in Mewar who flourished during the mid sixteenth and first half of the seventeenth century (see Table 1 for a list of these individuals along with their periods of rule). His encomium begins with a mention of the *Sūryavaṃśa*, the legendary Solar dynasty, from which the Sisodia dynasty claim their origins.[5] Haridatta then moves to Udayasiṃha, whose honours and achievements are the subject of the next few verses, and then proceeds from father to son in turn over a number of verses until he reaches Jagatsiṃha, the patron of the *Jagadbhūṣaṇa*, whose fame Haridatta wished to make everlasting.

The relations between the Sisodia clan of Rajputs of Mewar and the much larger Mughal empire during this period were complex: at times hostile and strained, at others amiable and cooperative.[6] From the late sixteenth until the early seventeenth century, the Sisodia-s were under constant attack from Mughal forces and much effort, attention, and financial resources were directed towards defending their kingdom. Eventually however by the first few decades of the seventeenth century, at peace treaty between Amarasiṃha and the Mughals was signed, the Sisodias accepted Mughal suzerainty and during the reigns of Karṇasiṃha and Jagatsiṃha, relations between the Rajputs and Mughal emperors seem to have been amicable.

But given the constant presence of the Mughal empire, albeit amicable, there is evidence to suggest that Mewar rulers were determined to preserve and celebrate their political and cultural identity. They sought to achieve this, it appears, in part through the arts and sciences. These platforms became explicit statements directed towards upholding the legitimacy and prestige of the Rajput dynasty and honouring its cultural origins. Such aspirations have been well documented in the visual arts, architecture, and literature, but the ways in which relations with the Mughal empire played into this are complex. For instance, art historian Melia Bose (2015, p. 251) notes that artists and scholars of this period would 'self-consciously draw from the artistic traditions of the pre-Mughal past' and would 'create markedly different artworks that communicated their cultural distance from the Mughals'. In a similar spirit, Jennifer Joffee (2005, pp. 58-83) argues convincingly for the omnipresence of two dominant themes in art and architecture of this period. The first, she notes, is the use of archaic elements which served to venerate and emphasize the cultural roots of the Sisodia-s. Secondly, she argues that these art forms were intended to 'announce that they, and not the Mughals, were the rightful rulers of Mewar'.

Indeed, Jagatsiṃha rose to power amidst extended periods of peace which brought with them prosperity and, in turn, renewed spending on the arts and sciences. Jagatsiṃha in particular was well known for his generous patronage (Bose, 2015, p. 272) and his commissions in art and architecture emblematized these self-determined forms of expression: 'As with his painting commissions, Jagat Singh's building activities were in many cases rebuttals to contemporaneous Mughal structures' (ibid., p. 256). Such productions were not just reminders of cultural heritage, Bose argues, they were purposeful rejoinders from the subservient against a powerful political authority whose roots and belief systems were very different.

Cynthia Talbot (Talbot (2016)[7] characterizes the relations slightly differently, using the context of the redaction of the famous epic *Pṛthvīrāj Rāso* during this period. She notes that (Talbot, ibid., p. 147) 'throughout the seventeenth century, the Sisodia-s made a strenuous effort to publicize the achievements of their present and past rulers, in a campaign of selffashioning that scholars are only now beginning to fully appreciate' and acknowledges that this was part of efforts to expand Mewar prominence: 'Just as the Sisodiya kinds of Mewar routinely sought to expand their territory during the second half of the seventeenth century, through a variety of diplomatic pressures and military actions so too did they strive to increase their symbolic capital' (Talbot, ibid., p. 157). However, she nuances these efforts, characterizing them more as 'a desire to compete with the Mughals in the area of cultural accomplishments' (Talbot, ibid., p. 158). Emphasizing a backdrop of frequent cordial relations between the Sidodiya and the Mughals, she argues that as well as boosting the pride of Rajput noble families, '..the Mughal emperors were among the audience that Sisodiya culture patronage was meant to impress' (Talbot 2016, p. 159).[8]

Haridatta's treatise on mathematical astronomy, the *Jagadbhūṣaṇa* can thus also be seen to epitomize this new emphasis on cultural and political assertion and promotion, along with the accomplishments in the arts, literature, and architecture that Jagatsiṃha so generously patronized. In addition to the technical astronomical content, the work is a platform for narrating the glory of the Sisodia clan and celebrating its prestige. Unlike most earlier Sanskrit scientific treatises written by Haridatta's predecessors, the text is direct in its acknowledgement of its inspiration and support. Indeed, praise and veneration for Jagatsiṃha as patron is overt, substantial, and grandiose. No amount of literary flair has been spared at the expense of honouring him and celebrating the Sisodia dynasty. Even the title of the text can be conceived of as an indirect reference to Jagatsiṃha and shows the emphasis placed on promoting the patron, even in a technical treatise.

Uncovering such details from the opening verses of the *Jagadbhūṣaṇa* thus contributes to growing scholarly evaluations of artistic and intellectual endeavours at the Mewar courts and bear witness to the circumstances in which scholars worked during this period and the ideals to which they were held. Accordingly, our analysis of this aspect of the *Jagadbhūṣaṇa*, above and beyond its technical content, shows that even scientific texts can be interpreted as a testament to the broader cultural and political contexts in which the authors and artists flourished during this period. This *praśasti* is yet another piece of evidence to help scholars understand the motivations and effects of the directives from patrons to idealize the Rajput past in Mewar during the Mughal era in the arts, and now also, the sciences.

3. The *Jagadbhūṣaṇa* and its astronomical significance

The *Jagadbhūṣaṇa* is a text comprised of five chapters which accompany a large set of numerical tables, a little over 500 in number. Despite its size, the table-text appears to have been popular, as there exist at least 26 copies (Pingree 1968, p. 55). The epoch of the text is set at Śaka 1560 (1638 CE). In fact, Haridatta describes this (verse 16) to be deliberately chosen as 10 years after the accession of his patron, Jagatsiṃha.[9] As well as tabulating true positions and motions of the planets, the tables include data from which one can construct a *pañcāṅga*. References in the text suggest that these tables pertain to the location of Udaipur whose latitude is $\phi = 24^\circ$N, and data from the tables confirms this. Table 2 gives an overview of the contents of the work along with the number of verses in each chapter.

Name of chapter	English equivalent	No. of verses
Sūryacandra-sphuṭīkaraṇam	Obtaining the true position of the sun and moon	35
Bhaumādisphuṭī-karaṇaṃ	Obtaining the true positions of Mars and so on	09
Lagnādi-vimiśraṃ	Miscellany on the ascendant and so on	23
Grahaṇaṃ	Eclipse	33
pañcāṅga-sphuṭīkaraṇaṃ	Obtaining the accurate calendar	28

The chapter Bhaumādisphuṭīkaraṇaṃ contains a number of short prose passages at the end.

The *Jagadbhūṣaṇa* arranges its astronomical data in the so-called cyclic format, that has as its basis careful observation of the periods of the planets as well as their anomalistic conjunctions. Haridatta has adopted certain integral values called *cakra* (cycle) which are different for each planet. In fact, this *cakra* happens to be a good approximation to the least common multiple of both the periods mentioned above.

Once this cycle is completed the planet returns to (almost) the same circumstances as the beginning of the cycle. In this sense then the tables are perpetual as they can be used for any date whatsoever from the epoch (with some minor adjustments for each completed cycle). Furthermore, the tables provide true positions and motions directly. This is different to standard table texts, which typically require the user to look up a mean position, and from this, look up the appropriate equation to correct this mean position to get the true one. The format is somewhat distinct as in addition to the *Jagadbhūṣaṇa*, only one other cyclic table-text is known in Sanskrit sources (Pingree, 1968, pp. 64–65). However, the format appears to have been popular in other cultures of inquiry and finds its roots in the so-called Goal Year Periods of Babylonian mathematical astronomy (Pingree 1970, p. 104)], as well as in Greek and Arabic sources.

4. Text, translation, and analysis of the opening verses

In what follows, we give an edited version of the first fifteen verses of the *Jagadbhūṣaṇa* in Roman and a English translation. This is followed by an examination of the historical content and an identification of the poetic embellishments (*alaṃkāra-s*), Haridatta has employed. Indeed, explorations of the relations between the aspects of praise, and celebrations of power, and the selection of literary devices invoked to achieve this in *praśasti-s* of this sort are still in their early stages. Because of this we have refrained from drawing more general conclusions about specific trends that can be discerned in these verses until more passages of a similar nature have been studied. As such, what follows is a first step in this much more ambitious project.

4.1 Invocation and purpose of the work

Homage to Lord Gaṇeśa.

praṇamyādidevaṃ vibhuṃ nārasiṃhaṃ
grahān bhāskarādyān gaṇeśaṃ bhavānīm,
graharkṣādititthyādipañcāṅgasiddhyai
karomi prabandhaṃ jagadbhūṣaṇākhyam. (1)

Having bowed to Narasiṃha, the foremost deity, the all-pervasive, [and] the planets beginning with the sun (Bhāskara), [and] Gaṇeśa, and Bhavānī, I compose the treatise (*prabandha*) called *Jagadbhūṣaṇa* for the determination of [the positions of] the planets, *nakṣatra-s*, and *tithi-s* and so on [that constitute] a *pañcāṅga*.

Analysis

Haridatta opens the *Jagadbhūṣaṇa* with this *maṅgalācaraṇa* verse, where he praises his preferred deities. First amongst the list is Narasiṃha who is described to be the 'foremost deity' (*ādideva*). Then reflecting the astronomical significance of the text, he offers his venerations to the planets, followed by Gaṇeśa and Gaṇeśa's mother, Bhavānī.

In the second half of this verse, Haridatta invokes the name of the work and also clearly states its purpose. The text itself is referred to as a *prabandha*, literally 'a manual' or 'a composition', and is given the name *Jagadbhūṣaṇa*. This title which is a compound from the words *jagat* ('universe') and *bhuṣana* ('ornament', 'jewel') is in itself a clever equivoque. Read in one way, the title 'Jewel of the Universe' esteems the contents of the work to be precious and priceless. But the title simultaneously honours its patron, Jagatsiṃha, as the compound can equally be read as 'Jewel [dedicated] to *Jagat*[*siṃha*]'. The *alaṃkāra* of this verse is *bhujaṅgaprayāta*.

4.2 The glory of the solar dynasty

devendrastridaśeṣu vṛkṣanicaye
kalpadrumastārakā-
svinduḥ parvatasañcaye suragirī
ratneṣu cintāmaṇiḥ,

gaṅgā satsaritāṃ gaṇe'maragavī
goṣu dvipānāṃ gaṇe
svarṇāgo'khilarājavaṃśanikare
śrīsūryavaṃśastathā (2) (*śārdūlavikrīḍita*)

As Indra (Devendra) amongst the gods, the wish-yielding tree (*kalpadruma*) amongst the variety of trees, the moon amongst stars, the divine mountain (*suragiri*) amongst the mountain ranges, the wish-yielding gem (*cintāmaṇi*) amongst the various precious stones, Gaṅgā amongst the multitude of perennially flowing water-bodies, the heavenly cow (*amaragavī*) amongst herds of cows, the heavenly elephant (*svarṇāga*) amongst herds of elephants, so too is the great solar dynasty (Śrī Sūryavaṃśa) amongst the multitude of dynasties.

Analysis

This verse is devoted to praising the glory of the legendary Solar dynasty (Sūryavaṃśa).[10] As this has been done by referring to eight different groups of objects and citing the best among each of the groups, the predominant *alaṃkāra* invoked in this verse is thus *upamā*, or simile. The figure *upamā* is used while comparing two things and can be further analysed with respect to its various components which achieve this comparison. Normally it includes the *upameya* which is the object of comparison, the *upamāna* which is the standard of comparison and the *sādṛśyavācakaśabda*, a word which indicates the act of comparison (this is achieved by the use of the words such as: *tathā* 'so too', *iva* 'like', *tulya* 'equal to', and so on). The poet may also explicitly mention the *sāmānyadharma*, the feature common to both.

In the verse above, the *upameya* is the Solar dynasty, and there are eight different *upamāna-s* to emphasize the dynasty's superior status. These examples invoke various groups and identify the supreme element in each one. The dynasty is then compared to the epitome of each particular group. These include groups of deities, and objects that connote trees, rivers, animals and so on. As they compare this dynasty with this superior element in each of the groups, the *sāmānyadharma* is therefore understood to be superiority, though it is not explicitly mentioned. The act of comparison is clearly indicated by the use of the word *tathā* ('so too').

4.3 Six preternatural qualities of Udaya

tasmin ratnakhanāvivātiviśade
śrīrāmacandrādayaḥ
rājānaḥ kṣitipālakāḥ samabhavan
kastān pravaktuṃ kṣamaḥ,
tatrābhūdudayābhidho kṣitipatiḥ
ṣāḍguṇyaśaktyanvitaḥ

yaṃ nāthaṃ samavāpya bhūḥ sabhavatāṃ
mene samudrāmbarā. (3) (*śārdūlavikrīḍita*)

In that brilliantly glowing [lineage] which is comparable to a mine of gems, there were kings who were protectors of the earth like Śrī Rāmacandra. Who is capable of describing them (i.e., their glory)? There arose a king [in this lineage], Udaya by name, possessed of the six qualities, by obtaining whom as lord, the Earth, who has the ocean as [her] garment, considered the purpose of her existence to be fulfilled.

Analysis

This verse introduces a king called Udaya. From the name of the successors given in the next few verses, it is evident that Haridatta refers to Udai Singh II, *mahārāṇā* of the Mewar kingdom whose reign was from 1540-72 CE. Carrying on the same figure of speech, namely *upamā*, employed in the previous verse into this verse as well, Haridatta compares the kings of this *Sūryavaṃśa* to precious gems in a mine.

As a poet, he also makes a humble confession by posing the rhetorical question: who will be able to truly capture their glory in words (*kas tān pravaktuṃ kṣamaḥ*)? This description echoes a similar admission by the famous poet Kālidāsa, who declares[11] that his intelligence is too low (*alpaviṣayā matiḥ*) to be able to capture the greatness of this dynasty in words. Generally a poet confessing he is lost for words is indeed an eloquent phrase to convey the pre-eminence of the entity which he has set out to describe and does not mirror the competence or the capability of the poet.

Despite his admission of the difficulties of capturing Udaya's glory in words, Haridatta nevertheless continues with accolades of praise over several verses. Firstly, to convey Udaya's greatness as a king, Haridatta ascribes to him six regal qualities. Though these qualities themselves are not mentioned here explicitly, they appear to refer to a set of six traits that can be found in the *Manusmṛti*:[12]

sandhi: bridging gaps or developing friendships by offering gifts and sharing wealth and so on

vigraha: analysing the situation, showing animosity, or creating divisions

yāna: personally approaching the enemy for negotiation, dialogue, and so on

āsana: exhibiting indifference by sitting quietly and not responding to calls

dvaidhībhāva: splitting the resources (one's or another's) for arriving at a treaty or reducing the strengths of others

saṃśraya: seeking the help of a more powerful person, or surrendering oneself

Finally, the last quarter of this verse contains a beautiful metaphor captured by the *bahuvrīhi* compound *samudrāmbarā* ‘the one who has the ocean as [her] garment’. This phrase is an epithet to the earth which forms a lovely example of the *alaṃkāra* known as *rūpaka*. This quarter verse is further embellished by another layer of *alaṃkāra*, identified as *hetu*, which occurs when a cause and its effect are described together. In this particular case, the cause is Udaya being the lord of the earth and the effect is the sense of fulfilment experienced by the earth in having Udaya as lord. This is beautifully conveyed by the phrase: *sabhavatāṃ mene*.

Over and above these two *arthālaṃkāra-s* mentioned above, one can also find a *śabdālaṃkāra*, that has to do with the sounds produced when the verse is recited. In this last quarter of the verse, we find the syllable *sa* occurring several times in quick succession in the words *samavāpya. . . , sabhavatāṃ . . . , samudrāmbarā*. This is an instance of the figure of *vṛtty anuprāsa*, the same syllable repeated several times.

4.4 Multiple virtues of king Udaya

sa śrīmānudayābhidho vijitavān
rājeti śabdādhikaṃ
kṣīrābdhiṃ bahuvāhinīvibhutayā
durgeśabhāvācchivam,
lakṣmīnāthatayā hariṃ raghupatiṃ
saurājyabhāvād balāt

bhīmaṃ dhanvitayārjunaṃ suragajaṃ
dānorusaṃpannayā. (4) — (*śārdūlavikrīḍita*)

He, Udaya by name, the possessor of varieties of wealth (*śrīman*), championed many other names [as titles] besides [the title of] king: ocean of milk, by virtue of being the lord of many rivers/armies; Śiva, being the lord of Durga/the fort; Hari, by virtue of being the lord of Lakṣmī/wealth; Raghupati (Rāma), by providing good governance; Bhīma, because of [his] strength; Arjuna, by virtue of being an [excellent] archer; [and] the heavenly elephant (*suragaja*), by virtue of possessing generosity in abundance (*uru*).

Analysis

This verse is again in praise of Udaya and interestingly invokes a number of *alaṃkāra-s* too. While the predominant *alaṃkāra* is *ullekha*, it is embellished by the use of *śleṣa*. The occurrence of *ullekha* can be of two types: different people describing an individual or object differently from different viewpoints, or, the same person describing an individual or object in different ways from different perspectives. In this verse we have an instance of the latter case.

Here, the individual, namely king Udaya himself, is described in various ways reflecting his significance from different perspectives. He is personified as: the ocean of milk, Śiva, Hari, Rāma, Bhīma, Arjuna, and the heavenly elephant. All of them are highly acclaimed entities or beings either because of their religious/mythical significance or because of their heroic deeds. By identifying Udaya with each of these names, Haridatta further exemplifies his qualities. Lord Viṣṇu is said to be dwelling amidst the 'ocean of milk' in Vaikuṇṭhaloka, a divine world. As per the description found in various purāṇa-s, this ocean is supposed to have yielded precious things such as nectar, *lakshmī*, and so on. By calling Udaya by this name, Haridatta attempts to confer upon him the same status and thereby suggest to his readers that he has been a great benefactor of those who seek his abode. Similarly by calling him Śiva, Udaya's auspicious qualities, such as being immediately pleased (*āśutoṣa*), are indicated. Hari is another name for Viṣṇu. Among the *trimūrti-s* (Brahmā, Viṣṇu, and Śiva), Viṣṇu is considered to be the sustainer of the world. By describing Udaya as Viṣṇu, Haridatta wants to glorify Udaya as a great protector. Bhīma is someone who is mighty and masterful. Similarly, Arjuna is an excellent archer.

By associating Udaya with these names, Haridatta essentially conveys that Udaya is blessed with these qualities in abundance. A fuller appreciation of these associations can be made by those who are familiar in the greater religio-cultural significance of these Gods and heroes.

The other *alaṃkāra* used in this verse is *śleṣa*, a pun. There are four instances of *śleṣa* in this verse. The justification given for describing Udaya as the 'ocean of milk' is that he is '*bahuvāhinīvibhu*' which can be translated equally as 'lord of many rivers' or 'lord of many armies', as the Sanskrit word *vāhinī* means both river and army. Secondly, Udaya is called Śiva because he is '*durgeśa*' namely, lord (*iśa*) of the fort or lord of Durgā, as *durgā* can refer to both a fort as well as the goddess Durgā. In the latter case, the 'lord' of Durgā is of course Durgā's husband, which is indeed Śiva. In a similar way, Udaya is called Hari because he is the '*lakṣmīnātha*', namely the lord of wealth, or equally, the lord/husband of Lakṣmī; Lakṣmī's husband is indeed Hari.

Finally, Udaya is called the heavenly elephant, because of his virtue of possessing '*dānoru*', that is abundant generosity, or equally, abundant rut-fluid, a substance which elephants produce during the period of musth or elevated testosterone levels. In this way, the verse is filled with double-entendre which utilise the rich polysemy of Sanskrit.

4.5 Udaya and his eponymously named city Udaipur

rājñā puryudayābhidhā viracitā
yenodayākhyenabhū
bhartrā sarvadhanairyutā kṣititale

vaikuṇṭhalokādhikā,
agre'syāstridaśādhipasya nagarī
pallīva saṃlakṣyate
yatrasthastridivaukaso janagaṇo
jitvā vibhātyanvaham (5). —(*śārdūlavikrīḍita*)

By that king, Udaya by name, protector of the earth, a city, called Udaya, was created on the surface of the earth, filled with all kinds of riches, which surpassed even the world of Vaikuṇṭha. In comparison to this [city], even the city of the lord of the Gods (*tridaśa*) looked like a hamlet; by dwelling there (in Udaipur), the citizens are ever glowing having surpassed their counterparts in the heavens.

Analysis

This verse continues the praise for king Udaya, turning from his personal attributes to some of his professional achievements, particularly as an architect of a wonderful city. In this verse, Haridatta states that during his reign, Udaya founded a city which he named Udayapura. This is no doubt the current Udaipur (24:6.N, 73:7.E), the historic capital of Mewar.

The predominant *alaṃkāra* used in this verse is *atyukti*, hyperbole. Here, the city of Udaipur is the subject of *atyukti*. There are three comparisons here which embody *atyukti*, which concern the resources of the city, its appearance, and the state of the citizens.

Firstly, Haridatta describes Udaipur as filled with so many wonderful resources that it surpasses even Vaikuṇṭha. Secondly, its level of comfort and embellishments make even a divine city look like a hamlet. Lastly, the citizens are radiant due to the fact that the luxury they enjoy has surpassed that of even the gods. Such statements that place a terrestrial entity superior to a divine one are generally taken as exaggerations and are primarily meant for the purpose of eulogizing the glory of Udaya, his legendary city, and the meticulous care he showed towards his citizens for their welfare and comfort.

4.6 The exceptional power of Pratāpasiṃha

tadātmajaḥ saṅgararaṅgadhīraḥ
pratāpasiṃho nṛpatirbabhūva,
yatpādapadmāśrayiṇo narendrāḥ
manorathānāpnuyurapyalabhyān. (6)—(*upajāti*)

He had an offspring, Pratāpasiṃha, a king who was extremely skilful in the battlefield, by taking refuge unto whose lotus feet, subordinate kings, have their desires fulfilled which were otherwise unattainable.

Analysis

Having spent several verses on Udaya, Haridatta directs his attention towards his son, Pratāpasiṃha who reigned between 1572–1597. Although this verse is quite short and straightforward, it includes an interesting *arthālaṃkāra*, namely *parikara*. *Parikara* is an instance where an adjective is specifically chosen by the poet to carry a special meaning. Here, the act that is described is one of fulfilling the desires of those who take refuge under Pratāpasiṃha since this can not be accomplished by those inferior kings with their own abilities. They take refuge in Pratāpasiṃha due to his exceptional skill on the battlefield, be it a literal battlefield or a metaphorical one. That Pratāpasiṃha was so adept in this is conveyed by Haridatta with the adjective *saṅgararaṅgadhīra* 'extremely skilful in the battle field'.

This verse contains a *śabdālaṃkāra* as well. The use of the figure *yamaka* is evident in the compound- *saṅgararaṅgadhīra*, as the two pairs of syllables *saṅga*- and -*raṅga*- are similar. Also the syllable *ra* is repeated several times throughout the verse, which produces a pleasing effect to the ear when recited.

4.7 Further qualities of Pratāpasiṃha

pratāpasiṃhe nararājarāje
khaḍgaṃ dadhāne karavārijena,
śrīpārijātadrumapuṣpamālāḥ
cakru surādhīśapurāṅganaughāḥ. (7) —(*upajāti*)

When this emperor, Pratāpasiṃha, was carrying a sword in his lotus hand, the women in the courtyard of

Indra came and offered garlands made of the Pārijāta tree.

Analysis

This verse continues to convey the glory of Pratāpasiṃha. We find more than one *alaṃkāra* present in this verse as well. Firstly, there are instances of *śabdālaṃkāra*, including *yamaka* and *anuprāsa*. In the former case, the repetition of *rāja* in the first quarter is an instance of *yamaka*. In the first half we witness *chekānuprāsa* (repetition of the same vowels and consonants) by the use of similar sounding words *nara...kara*... as well as in the third quarter *śrī-pāri*. In terms of *arthālaṃkāra* there is the figure *rūpaka* in the compound *karavārija*, where the hand itself is likened to a lotus. This echoes the description of Pratāpasiṃha's feet as lotuses in the previous verse.

There is also a poetic flourish with the imagery created by the episode of the women of the courtyard of Indra showering Pratāpasiṃha with flowers. There is a pleasing juxtaposition created between the powerful and warrior-like Pratāpasiṃha with sword in hand encountering the women of Indra's courtyard, who counter his arrival with showers of flowers. The last poetic touch in this verse is the botanical reference to the *pārijāta* tree. This tree is otherwise well known as the night flowering jasmine and is said to grow in abundance in Indra's kingdom. Therefore, the mention of garlands which are fashioned from these flowers conjure up both memories of sweet scents as well as that of divine realms.

4.8 Awesomeness of Amarasiṃha

tadaṅgajo bhūmipatirbabhūva
devendratulyo'marasiṃhanāmā,
āsan yadākhyāśravaṇād vipakṣāḥ
nāgā bhayārttā iva siṃhanādāt. (8)— (*upajāti*)

He had an offspring, Amarasiṃha by name, a king whose [glory] is comparable to Indra. As elephants tremble out of fear upon hearing the roar of the lion, so too enemies would become terrified merely by hearing his name.

Analysis

Next, Haridatta moves onto Amarasiṃha, the son of Pratāpasiṃha. There are two notable *upamā-s* employed here in the two halves of the verses. While in the first half, there is a comparison of individuals, in the second, there is a comparison of an event. The first *upamā*, which compares individuals, likens Amarasiṃha to Devendra (Lord of the Gods). Here, the *upameya* is Amarasiṃha, the *upamāna* is Devendra, and the *samānyadharma* is the lordship over the respective regions, the earth for Amarasiṃha and the heavens for *Devendra*. The *sādṛśyavācakaśabda* is the word *tulya* 'equal to'.

The second *upamā* in this verse compares the two events of being frightened. Just as elephants start trembling from fear because of the roar of a lion (*siṃha*), so too enemies start shaking by merely hearing Amarasiṃha's name (*yadākhyāśravaṇa*). In addition, there is an intentional pun with the word *siṃha* here layered within this *upamā*. The pun arises from a double reading of the phrase *siṃhanādāt*. This compound can be simultaneously read as 'due to the sound [produced by uttering the name] *siṃha*' (that is, Jagatsiṃha, the name of the king) and as 'from the roar of a lion (*siṃha*)'. Likening the effect on people when a lion roars to uttering the name of someone conveys their awesome status. One can also recognize the presence of *hetu* in this verse since both the cause and effect are described together. Here the cause is *ākhyaśravaṇa*, 'hearing the name' and the effect is *bhayārttā* 'trembling fromfear'.

4.9 Kindness and generosity of Karṇasiṃha

tatsūnuḥ kila karṇasiṃha iti yan
  nāmnā yathārthāhvayaḥ
dānādhikyatayā dhanurdharatayā
  tacchatrutulyo 'bhavat,
satyatvena yudhiṣṭhirādhikaraṇaṃ
  saurājyabhāvāt tathā
śrīrāmeṇa samaḥ pratāpanikarā-

dhikyāt samo bhānunā. (9)— (*śārdūlavikrīḍita*)

Indeed he had a son, Karṇasiṃha by name. By virtue of having that name, and also the quality of sharing in abundance, he became true to his name. [Also] by virtue of his skills in archery he was equal to his (i.e., Karṇa's) enemy (i.e., Arjuna). Because of his truthfulness, he was conceived to be Yudhiṣṭhira. Similarly, by virtue of providing good governance, he was comparable to Rāma. Because of the abundance of valour, he was comparable to the sun.

Analysis

Continuing with the description of the lineage, this verse introduces the son of Amarasiṃha, Karṇasiṃha, who reigned from 1620-28. In extolling Karṇasiṃha's virtues, Haridatta presents five interesting descriptions of qualities of Karṇasiṃha which form beautiful examples of *ullekha*. The first draws its literary force by his very name. Karṇasiṃha shares his name with the legendary Karṇa, a hero from the *Mahābhārata* known for his unparalleled generosity. The other four *ullekha-s* pick out other different qualities by likening him to various heroes. These include Arjuna for his skills in archery, Yudhiṣṭhira for his honesty, Rāma for his good governance, and to Sūrya/the Sun for his abundant energy.

There is also an instance of *śleṣa* in the fourth quarter of the verse, in the last instance of *ullekha*.

The word *pratāpa* has several connotations and can be understood here in two different senses. In the sense of a quality, it can denote glory, valour and energy. However, in the context of the sun, it can mean radiance or heat. One can also trace elements of *śabdālaṃkāra* in this verse. For instance, we find the use of *yamaka* when we look at the third quarter with the repetition of the inflectional suffix *-tayā...-tayā*, as well as in the fourth quarter with the adjective *sama... sama*. There are also instances of *vṛttyanuprāsa*. In the firstquarter of the verse we find the repetition of the consonant '*k*' with *kila karṇa-* as well as the semi-vowel'*ya*' with *yan-...yathā-*.

4.10 Qualities of Jagatsiṃha

tadaṅgajanmā dharaṇīṃ praśāsti
śrīmān jagatsiṃhanṛpo mahaujāḥ,
dharmādhikatvena dayālubhāvāt
yam ekaliṅgaṃ pravadanti santaḥ. (10) (*upajāti*).

His son, Jagatsiṃha, as he was ruling the earth, was blessed with enormous wealth (*śrīmān*) and abundant courage, whom by virtue of his total commitment to righteousness and profuse compassion, the noble ones (*santaḥ*) declare as the epitome [to be emulated].

Analysis

In this verse the patron of this work, Jagatsiṃha, the son of Karṇasiṃha, is finally introduced. There is a prominent *alaṃkāra* being used to venerate him. By highlighting Jagatsiṃha's abundance of righteousness and compassion, and the effects of these qualities, the figure *hetu* is being used. This is achieved by the use of the third (instrumental) and the fifth case (ablative) in the second half of the verse to indicate the causes; the effect of these qualities is that noble people describe him as an emblem (*ekaliṅga*) of all virtues.

Besides this, we also find two interesting adjectives used to describe Jagatsiṃha. The first is the word *śrīmān* which generally means 'possessor of wealth'. With respect to certain individuals, this is a state acquired in the course of their life by striving hard and earning large sums of money. But in Jagatsiṃha's case, because he is born in a royal family, by birth he is a possessor of wealth (*garbhaśrīman*). Hence this adjective is to be understood in a much larger sense of possessing wealth; not necessarily the monetary ones but the eight different varieties of *lakṣmī*. The other adjective is *mahaujāḥ*. This is a quality which is in contrast not acquired by birth, but rather something that is developed in one's own character. Here, it denotes valour or courage. By using these descriptive words then in consonance, Haridatta conveys Jagatsiṃha's birth-given privileges as a monarch as well as the merits he develops independently which can not be considered as a birthright.

4.11 Further qualities of Jagatsiṃha

śrīmadbhūpajagannarādhipamahat-
kīrttiḥ pratāpojvalaḥ
krīḍārthaṃ nagarādbahirbhavati ced
yānaṃ tvadīyaṃ vibho,
śrutvā śailapurādhipādinarapāḥ
svokāṃsi saṃtyajya te
kintvasmāmabhiyāsyatīti cakitāḥ
śīghraṃ prayānti kvacit .(11) (*śārdūlavikrīḍita*)

His majesty, king Jagat-[simḥa], one of great fame [befitting] an emperor and [who] glows with valour, when he comes out of the city for the sake of sport, having heard [the noise] of your chariot, Oh Lord, the subordinate kings like the ruler of Śailapura, leaving their dwelling places, wondering 'is he is on his way towards us?', trembling, quickly move away somewhere else.

Analysis

Lavish praise for Jagatsiṃha continues in this verse, as Haridatta recounts his reputation amongst other kings. The description that we find in this verse forms a beautiful instance of *bhrāntyalaṃkāra*, a poetic flourish that vividly describes an act of illusion.

The episode, Haridatta narrates, involves subordinate kings being under the spell of Jagatsiṃha's dominance. Indeed, Jagatsiṃha has a such reputation for being a powerful and dominant king that the mere act of him moving out of the city in which he dwells is been totally misconceived by the subordinate kings as a potential attack against their smaller kingdoms. However, Haridatta completes the illusion by explaining that Jagatsiṃha is simply leaving for leisure. Hence, the subordinate kings are deluded by their fear and awe: Jagatsiṃha's sportive act is mistaken as an act of hostility. Such a poetic flourish reinforces the superior status of Jagatsiṃha amongst other kings.

4.12 Imagery of Jagatsiṃha's greatness

tvatprasthāne turagakhuracalad-
bhūtadhātrīrajobhiḥ
vyāptaṃ cedaṃ sakalamiha nabho
śrījagatsiṃha yāvat,
tāvacchrīmatsamadagajaghaṭā-
dānadhārābhirāśu
klinnaṃ pṛthvītalamakhilamalaṃ
rājate bhūmipālaḥ (12). (*citralekhā*)

As you depart, by the time the entire space here is filled with the dust of the earth generated from the movement of the horses' hooves, at that time by the flow of the rut that emanates from the frontal sinus (*ghaṭa*) of the elephants, [the dust] quickly becomes moistened and [settles] all over on the ground. Thus shines the king!

Analysis

In order to further convey Jagatsiṃha's majesty and importance, Haridatta turns to the size of his retinue. In doing so, he uses the figure of *atyukti*, or exaggeration. A dynamic image of horses' hooves churning up dust gives a stirring impression of the grandeur generated by the departure of Jagatsiṃha's cavalry and testifies to its large size. So many are the horses of his retinue that the earth their hooves whip up will fill the entire atmosphere with layers of dust and changes the hue of the surrounding area. However, the real hyperbole which adds to the poetic beauty is yet to come. Following the cavalry is a herd of elephants. So large and virulent is this herd, and, in turn, so copious the rut fluid emanating from them that the dust which was churned up by the horses will be dampened and the air will be cleared again. This exaggeration with its vivid imagery truly extols the size his army.

Incidentally, the name of the metre in which this verse has been composed is *citralekhā*, which literally means something written in a very amusing way. Thus, the name of the metre aptly matches the content of the verse in its amusement value. No doubt this did not escape the notice of Haridatta!

4.13 Comparing Jagatsiṃha with king Bhojarāja

śrībhojadevasya jagannṛpasya
vadanti sāmyatvamahaṃ na manye,

sakṛtkavitve sa tu lakṣamekaṃ
dadāvayaṃ lakṣasahasradāyī. (13)— (*upajāti*)

They speak of the similarity of his majesty Bhojarāja with Jagatsiṃha. [However] I do not agree [with them]. By a single exhibition of the mastery of poetry, he (i.e., Bhojarāja) used to give one lakh (*lakṣa*) as a reward. [On the other hand] this [Jagatsiṃha] presents thousands of goals (*lakṣa*) [to be pursued which can bring countless rewards].

Analysis

In this verse Haridatta continues his encomium to Jagatsiṃha by comparing him to another historical legendary king, Bhojarāja (*ca.* 1010-1055), a polymath, celebrated for his extensive patronage of science, literature, and the arts. Such a comparison seems naturally fitting for a monarch such as Jagatsiṃha. However, Haridatta surprises his audience by dismissing this comparison, and supplies the reason as to why the similarity is not apt. In doing so, he employs the figure of *hetvapahnuti*. This is a figure related to *hetu*, but differs because of its use of a negation in the identification of a cause and an effect. *Hetvapahnuti* is said to occur when a statement is made involving a negation, following which the reason is supplied as to why it is being negated. Given the glowing qualities of Bhojarāja, many poets would be tempted to make a comparison between Bhojarāja and Jagatsiṃha, in order to flatter the latter. However, this comparison is rejected by Haridatta in the clear statement invoking the first person singular: *ahaṃ na manye* 'I do not think [so]'. The reason he offers is that Jagatsiṃha rewards excellence with one thousand-fold the gift that Bhojarāja does. This negation accompanied with a reason thus completes the *hetvapahnuti*.

Layered in this *alaṃkāra* is another *alaṃkāra*, namely *śleṣa*, or an intentional pun. This is seen in the use of the word *lakṣa*. This can mean either a lakh (a sum of money) or equally a target or goal that various people set to achieve in their lives. Thus, in addition to conveying that Jagatsiṃha is far more generous as a patron than Bhojarāja, Haridatta also appears to be insinuating that Jagatsiṃha's moral standard is such that rather than necessarily rewarding excellent with money, he believes it is more important to encourage people to pursue goals that will bring in long-lasting and substantial rewards.

4.14 Praising Jagatsiṃha's generosity

cintāmaṇiḥ kāmadughā suradruḥ
yacchanti saṃkalpitameva citte,
sanmārgaṇānāṃ kila kalpanāyāḥ
ādhikyadatvād vijitā tvayā te. (14)—(*indravajrā*).

The wish-yielding gem, the heavenly cow, [and] the desire-granting tree grant only whatever is wished for in the mind. [But] by granting much more than what is expected by the seekers of Truth (*sat*), Oh Lord, they have been [easily] won over by you.

Analysis

This verse continues to celebrate Jagatsiṃha's generosity. To emphasize his magnanimity, Haridatta invokes the figure *vyatireka*, a form of comparison, but one in which the poet points out where the similarity ends. Here, Haridatta presents three standards of comparison in the verse: the wish-yielding gem, the heavenly cow, and the desire-granting tree. It is well known from a multitude of citations in the literature, that these three are capable of granting wishes. However, their capacity is limited to granting things which are specifically requested. Besides extolling Jagatsiṃha amongst these wish-granting entities, Haridatta stresses that Jagatsiṃha, because of his prescience and wisdom, invariably grants *more* than what is sought after by the noble seekers. Since he has superseded them in magnanimity, it is indeed apt that Haridatta describes Jagatsiṃha to have won over even these famous wish-granting objects.

4.15 Appreciation of Jagatsiṃha's patronage and asserting authorship

rājan śrīsabalābhidhānanṛpatir
māṃ proktavāṃścintyatāṃ

pṛthvī yena bhavet prabhoḥ sakalagā
kīrttiḥ sadā sthāyinī,
tenāhaṃ haridattabhaṭṭaharidattā-
khyastvadīye[14] *śake*
pañcāṅgagrahāṇādilabdhisahitāṃ
siddhiṃ khagānāṃ bruve (15) (*śārdūlavikrīḍita*)

Oh King! The lord of the people, his excellency Sabala by name, told me to think of a means by which your majesty's fame will be widespread, global, and remain forever. Therefore, I, Haridattabhaṭṭa by name, [and who was] brought into existence [by the grace] of Hari (Hari-datta), narrate the [procedure for the] determination [of the longitudes] of the planets along with the calculation of the *pañcāṅga*, eclipses, and so on to [honour] your reign.

Analysis

In this verse Haridatta reveals that he wrote the work primarily to make the name of Jagatsiṃha both famous and enduring. He also indicates the instances that led him to that activity. As both cause and effect have been explicitly mentioned in the verse, the *alaṃkāra* is *hetu*. The ultimate cause is to make the name of Jagatsiṃha everlasting. The effect is the production of a comprehensive astronomical work, which is expressly tied to the reign of Jagatsiṃha by means of its epoch, which is noted to be set at ten years after his accession.

This verse also contains an interesting historical reference which gives us insight into the circumstances through which this work was produced. Haridatta expressly refers to a King called Sabala. It seems that he is referring Sabala Siṃha who had royal favour for his success in the battle of Peshawar, and whom as a result the emperor Shāh Jahān granted right of governance of the city of Jaisalmer. Haridatta relates that it was Sabala who suggested to him to find some way to ensure that Jagatsiṃha was remembered in perpetuity. It is perhaps no coincidence that the very nature of these tables, being cyclic, have no time limit, and are able to be used in perpetuity. Hence, his intention to make his patron's name endure is satisfied by the very astronomical foundations of the work.

5 Concluding remarks

The *Jagadbhūṣaṇa* is a table-text written during the reign of Jagatsiṃha, ruler of Mewar. It distinguishes itself from other astronomical works in several ways. The most pertinent here is the inclusion of a long collection of verses devoted to an encomium of Jagatsiṃha and his predecessors, that are carefully crafted and embellished with some of the best poetic techniques, known as *alaṃkāra*. Various scholarly investigations into art and architecture of this period in the Mewar kingdom show how artistic commissions were consciously shaped by a determination to maintain the independence of the Mewar kingdom to prevent being subsumed into the larger Mughal empire. This study is the first of its kind in that it documents similar sentiments, but found within an astronomical treatise. That such sentiments reached even technical disciplines reveal how widespread such attitudes were. We hope that as more scientific works of this period are studied, similar themes can be identified which can enhance our understanding of this fascinating episode in Indian history.

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Notes

1. The significance of these verses in the context of astronomical and mathematical works has been discussed in Minkowski (2008).
2. See, for instance, Sheldon Pollock (2006, p. 137) who elaborates on this point. While his claim may be problematic for all *praśasti* as a genre, his remarks are apt in this particular instance.
3. A study of the use of *alaṃkāra* in scientific treatises have been the subject of some previous studies [Misra, Montelle, and Ramasubramanian (2016) and Ramasubramanian, Kolachana, and Mahesh (2018)], but such analyses are still emerging as an important aspect of these technical treatises.
4. For further details, see, for instance, Richards (1993) for a general survey of this historical period.
5. See Talbot (2016, p. 158) who provides other examples of the Sisodia clan claiming such origins in art and literature.
6. See details outlined by Talbot (ibid. pp. 157-8).
7. See particularly chapter five entitled 'Imagining the Rajput past in Mughal-era Mewar'.
8. Allison Busch adopts this general line as well. For instance, she notes [see, for instance, Busch (2011, p. 169)] efforts to promote a positive and strong image of Mewar were for several reasons: '…most Rajput kings had to address at least three constituencies: they negotiated their

prestige visa-à-vis the Mughals, who set their own high standards in cultural taste; they jostled for power with rival Rajput houses; and they displayed their royal worthiness to loca *prajā* (subjects) in the home territory.'

9. There may be compelling astronomical reasons for choosing this date. Future studies in the numerical data in the tables may be able to uncover this.
10. For a detailed description of the solar dynasty, see Kālidāsa's *Raghuvaṃśa* (1922, esp. chapter 1, verse 2)].
11. See Kālidāsa (1922, p. 2, verse 2), a monumental epic dedicated to praising the Raghu dynasty.
12. These six qualities listed there in chapter 7, verse 160 [JayantaKrishna Dave (1985)] are as follows: *sandhiṃ ca vigrahaṃ caiva yānam āsananm eva ca, dvidhībhāvaṃ saṃśrayaṃ ca ṣaḍguṇāṃś cintayet sadā.*
13. We have emended the text from *tulyā* to *tulyo* in this quarter.
14. The compound haridattabhaṭṭaharidattākhya is to be derived as follows: *haridattaś cāsau bhaṭṭaharidattāś ca.*

CHRISTIAN LINDTNER

PYTHAGOREAN BUDDHISM

Argument: Early Buddhism, or Theravādo, as documented in the Mahāvaggo, contains numerous obscure words and phrases that can only make sense when it is understood that they were created by unknown authors, who were familiar with the Greek language and Greek geometry. They were Pythagoreans. The same observation can be made when it comes to the Greek text of the New Testament (NT) in 27 books. Here, too, there are numerous obscure words and phrases that one can only make sense of when keeping in mind the original Buddhist sources in Pāli as well as Sanskrit. In numerous instances, words, names, sentences, etc. in the NT display the same numerical patterns as the corresponding Buddhist original. In this sense, the NT gospel can be said to be a copy of the Buddhist gospel. In brief:

The Greek *euaggelion* (gospel) is a synonym of the Sanskrit *sūtram* (as if from *su+uktam*, good message, in Pāli you cannot in *suttam* see the difference).

The number of *euaggelion* is 577, and the number of the Sanskrit synonym *sūtram* is 1041. Add the two, and you land on 1618, the four golden digits. Insert a

Greek '*ē*', meaning 'or', and you get what sums it all up: *euaggelion ē sūtram* = 577+8+1041 = 1626, or *tetra-ktus*, the secret Pythagorean symbol of 'the source of nature'.

The figure 1626 has served as the source for the unknown authors not only of the texts mentioned above, but also later on in other contexts in other parts of the world.

Harald Bluetooth claimed to have made the Danes Christians.

Having studied his monuments in Aggersborg and Jelling (both in Jutland), let us reach to the conclusion, that he, or his unknown architect, likewise were guided by the Pythagorean *tetraktus*. He imitated numerical patterns found in the Mahāvaggo!

Among the Romans and the Jews likewise.

It is a matter of common opinion that the so-called metric system is a modern phenomenon. The reader of what follows will see that this is an error that must now be corrected. For long it was kept a secret that there were double standards, or two truths.

Scholars familiar with the various standard works on Greek philosophy (beginning with E. Zeller and most recently W. Guthrie) will not fail to observe that what I here have to say about *tetraktus*, its derivation and application etc. is new.

Scholars of early Indian philosophy, not just Buddhism, will likewise see that without a knowledge of Greek language and geometry, something will be missing.

There is a common source for the Greek term *tetra-ktus* and *catus-kotis*, its Sanskrit synonym (attested e.g. in *Acintyastava* 23, edited in my *Nagarjuniana*, Copenhagen 1982, p. 148).

The source is, first of all, geometrical:

Let 1626 be the circle of *tetraktus*, and it will be seen that the pentagon inscribed in this circle is 1521, the number of *catuskotis*.

It is understood that each letter in Sanskrit is counted as if it were Greek. Thus *c-a-t-u-s-k-o-t-i-s* = 20+1+300+400+200+20+70+300+10+200 = 1521. The number of the original Greek *tetra-ktus*, to be sure, is arrived at thus:

300+5+300+100+1+20+ 300 400+200 = 1626.

In Theravādo (= 591) the *majjhimā patipadā* (= 113 + 478 = 591) is defined as: *ayam eva ariyo atthangiko maggo* = 52+406+191+755+117 = 1521.

The highest ideal in the NT is: *hē basileia tou theou* = 1521. Let 1521 be a circle, and the inscribed octagon will be 1480, the number of Khristos, the title of the famous Jewish prophet of the Kingdom of God. Let Khristos be the circle, and the inscribed octagon will be 1440. But 1440 is 5 x 288, and 3168 (see below) is 22 x 288. Add *ekei* = 40 (meaning 'here') to 1440, and you land on 1480. The number 1440 says *ho Emmanouēl ho Messias* = 1440. They are the same for the numbers are the same. Christ, Messias and Emmanouēl are identical.

Most typically, the main character in the NT is known as *'Iēsous Khristos Kurios* = 3168. The fundamental message of the man whose number is 3168, is: *to euaggelion tēs basileias tou theou* = 3168 = The Gospel of the Kingdom of the God.

Back to the 1626 circle with the inscribed pentagon = 1521. Subtract 1521 from 1626, and you are left with 105. But 105 is 5 x 21, and 21 is the number of Sanskrit *ca*. Thus we have: *catuskotis ca tetraktus* = 3168. The 21 for *ca* is even suggested by the final numbers in 15-21! And so is the 15 in 105!

The square inscribed in the 1626 circle is 1464.864. Thus the circle and the square add up to 3090.864, which is five times 618.1729.

But 618 is the square in the 686 circle of *āryasatyāni* in Sanskrit, and of *Tathāgato* in Pāli.

In Sanskrit we have the sentence: *catvāri imāni ... āryasatyāni* = 833+ 112 + 686. If read as: *catvārīmāni ... āryasatyāni*, the number is 1621. If 1631 and 1621 are added and divided by two, one lands on

1626. This *tetraktus* can thus also refer to these *four āryasatyāni*. When *āryasatyāni* is multiplied by four, one gets: 4 x 686 = 2744. But the statement: *dharmyam dharmacakram triparivartam dvādasākāram* = 196+328+1443+777 = 2744.

2744 is seen as the drawing of four 686 equilateral triangles inscribed in a 829 circle, where the diameter is 264.

But 264 x 12 is 3168. This image is seen in the design of Aggersborg of Harald Bluetooth in Jutland (Denmark).

Coming back to the 1626 circle of *tetraktus* — a Pythagorean term — it will be seen that the inscribed pentagram is 2461.764. Dividing that figure by 1,618 (the golden ratio), you again land on 1521: *ayam eva ariyo atthangiko maggo* = 52+406+191+755+117 = 1521.

If 3168 is divided by 2,618, you land on 1210, which is the number of *ho erkhomenos*, a synonym of Messias, i.e. Khristos. He is also called Emmanouēl = 644. Thus we get: *ekei ho Emmanouēl ho Messias* = 1480 = Khristos. Add 'Iēsous Kurios = 888+800 to 1480, and you again land on 3168. Our Lord Jesus Christ is thus a simple geometrical figure, rather than a historical one of flesh and blood. Like all other ancient and modern gods, he is a product of human imagination. As such he also calls himself a Son of

Man, and in Greek the number is 2960 = 2 x 1480.

Several modern theologians have written books about the Son of Man without, however, taking notice of the irony!

3168 is also the number you land on, when the following are added: *ho Pantokratōr ca ekei Visvakarmāca* = 70+1822+21+40+1174+21 = 3168. This equation provides the key to the proper historical and geometrical understanding of Pantokratōr, the figure on the famous runestone of Harald Bluetooth in Jelling. He is placed in the Jelling rhombus, which is four times 360 = 1440.

There is a cross = 576 + 432 inscribed as a set of diagonals in this Jelling rhombus. This cross along with the rhombus is thus 2448. Add two times 360, and you land on 3168.

For a Pythagorean, 3168 also looks nice when the golden digits (6-1-8) are seen three times in 3-168. This procedure is not untypical.

The Jelling runestone is placed right in the middle between two mounds. The distance from top to top is 137.5 meters. Please google for the Jelling drawings.

Multiply 137.5 by 23.04, and you land on 3168. But 23.04 is four times 5.76 (= 2 x 2.88 = 4 x 1.44). Or subtract 2304 from 3168, and y ou are left with 864 - the 216-288-360 triangle in Jelling, of which there are four. The short diagonal in the Jelling rhombus is 432 meters.

Taking 432 as a circle (with 137.5 as the diameter), it will be seen that the inscribed pentagon is 404.27, which is the number of *ariyasaccam* in Pāli. The inscribed decagon is 425, which is the number of *ariyasaccāni*, also in Pāli.

The more you study Harald's odd Christianity, the more you will discover its Buddhist roots (mainly but not only Theravādo).

Coming again back to the Pythagorean 1626 circle of *tetraktus*, it will be seen that the inscribed equilateral triangle is *ca*. 1345.33. But 1345.33 is also the octagon inscribed in the *ca*. 1382 circle that has *ca*. 440 as its diameter. Likewise, ca. 1345 is the number of a pentagram inscribed in a 888/889 circle (of 'Iēsous or Buddho Bhagavā).

Let it be mentioned in passing that for the Greeks, 1345 is the number of the first theologian, *ho Orpheus*. For good reasons, as I have pointed out in a previous issue of *Brahmavidyā*.

Now 264 was the long diameter of Aggersborg, and 264 is 3/5 of 440, which is the diameter in the ca. 1382 circle just seen in Jelling.

Let finally 1382 be the circle with the 2092.234 pentagram inscribed. Let then 2092.234 serve as a circle, and it will be seen that the pentagram inscribed in such a circle is 3168.

Let then 137.5 serve as one of four radii in a circle that is ca. 864.5.

A pentagon inscribed in such a circle is ca. 809. Two pentagons accordingly add up to 1618 - the number of the golden ratio.

The pentagram in a circle with 137.5 as its radius, is ca. 1309 - the number of *paticcasamuppādo* - a term unique to early Indian Buddhism, Theravādo. Four such pentagrams accordingly add up to 5236.

But 5236 is the sum of the four aspects of *ariyasaccam*:

> *dukkham ariyasaccam* =485+404 = 889 (= Buddho Bhagavā)
> *dukkhasamudayam ariyasaccam* = 1142+404 = 1546 (add 1622, and you land on 3168!)
> *dukkhanirodham ariyasaccam* = 720 + 404 = 1124 (same digits as in 1142!)
> *dukkhanirodgagāminī patipadā ariyasaccam* = 795+ 476 (= 1271) + 404.

These four then add up to 3618 (NOT 3168!) plus four times 404 = 1616.

If one reads the variant *patipadā* (for *patipad* = 476), the number will be 478. Thus all four add up to 5236 = four times 1309. The four pentagrams are thus easily seen in a circle with 137.5 (Jelling) as its radius. (It is beyond the scope of this paper to trace the figure 52.36 back to ancient Egypt where, as known, it is well attested.)

Among Christians the cross, *stauros*, plays the same role as the four aspects of *ariyasaccam* in Theravādo. There are good historical reasons for this, too. As an object of meditation and devotion it may be considered thus:

Let *stauros* be the 1271 circle. The diameter is ca. 404,5 - the number of *ariyasaccam* - and four such diameters add up the number of the golden ratio. To meditate on the 1271 circle (wheel) of *stauros*, is thus to meditate on the inscribed *ariyasaccam* of the golden ratio. It will also be seen that the fourth *ariyasaccam* is 795+476 = 1271. Thus the Sanskrit is the same as the Greek. In other words:

By meditating on the four times 404.5 = 1618 golden ratio cross in the *stauros* circle, you may - if you know how to combine the various languages in question - obtain *dukkhanirodham*.

(Modern scholars of Pāli have been puzzled by the forms - *samudayam* and *-nirodham*; failing to feel the Greek syntax here, they expected to find nominative forms.)

The number of *dukkhanirodham* is 720, and thus we see the five radii (5 x 144) in a 904.32 circle having 288 as a diameter. The cross in thus 904.32 circle is 576, and thus cross plus circle add up to 1480.32 - the number of Khristos.

The third *ariyasaccam* in Theravādo thus provides us with a direct link to Harald's Jelling, where 144 is constantly to be seen by the 'Buddha-eye' of a Greek mathematician.

In Sanskrit we have the statement: *asti madhyamā pratipat* = 511+98+ 872 = 1481.

Add ʹĪēsous Kurios to Khristos, and you are back on 3168 = *catuskotis ca tetraktus*.

In Jelling, to be sure, 1480 is the circle with 1440 (= 10 x 144) as the inscribed octagon.

What is to be understood from these and similar observations is that there must have been a common geometrical source of these 'holy' or secret calculations. Moreover, a modern scholar must be able to combine a knowledge of Greek, Sanskrit and Pāli so as to solve the ancient secrets.

In some cases he must even assume Latin and Hebrew to make good and consistent sense of what he is reading.

In the text of the Greek NT there are a few allusions to these mysteries of the Kingdom only to be understood by insiders, i.e. by mathematicians.

The gospel of John and Jesus is all about *basileia*, the number of which is 259. But 259 is the radius in the 1626.52 circle. In other words: The gospel of Jesus is all about 1626, the Pythagorean *tetraktus*, the four aspects of *ariyasaccam*, etc. The list of 1626 values is very long, indeed.

For sure, early Theravādo texts such as the *Mahāvaggo* make little sense without a knowledge of ancient Greek, including Pythagorean geometry.

Behind the Pāli and Sanskrit there is Greek. Behind the NT and Harald Bluetooth, there is Sanskrit, Pāli, and, of course, Greek (as well as Latin and Hebrew/Aramaic).

Let it be added that the precise number of *tetraktus* is 1626.76. Why? Because 1.62676 is what you get thus: 5:3 =1.66666...; 8:5 = 1.6; 13:8 = 1.625; 21:13 = 1.61538... Now add the 4 and divide by 4, giving you 1.62676. This can also be rounded to 1627.

No wonder, therefore, that the number of the Last Supper is 1627 - the number of *eukharistia*!

A good Christian must take part in the Eucharist, and thus always keep the golden ratio in mind.

What he 'eats' is the body of the Tathāgato, or the four *aryasatyāni*, etc., all derived from the Golden ratio.

Insiders, in early Buddhism and Christianity, knew that the main purpose of their secret rituals or sacraments, was to remind them of the *tetraktus*, ‘the source of eternal nature’, *pagan aeniouphusios* (here in the Doric dialect, cf. e.g. H. Ritter & L. Preller, *Historia philosophiae Graecae*, Gotha 1913, p. 54.) .

Additional observations:

The harmony of the 1271 circle with the four times *ariyasaccam* cross is confirmed most elegantly by the fact that 4 x 404 = 1616, and 1271.22 x 1.27122 is exactly 1616 = 4 x 404.

The number 1521 for *ayam eva ariyo atthangiko maggo* is confirmed (in the *Mahāvaggo*, as always) by the fact that *majjhimā patipadā* = 591 is said to be *cakkhukaranī* (= 643) and *nānakaranī* (= 285), adding up to 928. But 591 is the cross in the ca. 928 circle forming the knowable eye. (The Greek: *ē ophthalmos* = 928!). This 928 circle with the 591 cross thus add up to 1519, which is 1521 with two a's having been left out: *ayam ev'ariyo 'tthangiko maggo*. Text with glossary in Dines Andersen, *A Pāli Reader*, London & Copenhagen. 1901, p. 67. More Greek terms are here understood.

(Incidentally, Theravādo = 591 is most probably formed on basis of the impossible hybrid thea-vādo, where thea- would refer to Athēnē Parthenos, whose number is 76+515 = 591. Thus, ‘Buddhism’, in the end is the doctrine of the Greek goddess of wisdom famous all over the ancient world, even from her coins, the Owls, found in India. — That Theravādo = 591 is Athēnē Parthenos = 591 was first pointed out in my 2015 book *Bodhicittavivaranam*, available online. The number of Bodhicittavivaranam is 1720, from the Greek ho philosophos = 1720.)

3168 can be the octagon in a 3256 circle which is two times 1628 (close to 1626/1627), or four times 814, in Greek the number of *mudros*, the solar rock.

But 3256 also has the same four digits as 5236 = four times 1309 etc.

For the Greeks 1628 is often Kurios Megistos, i.e. Zeus. Thus: *eimi Zeus ho Aristos* = 1628. He is transformed into a Christian: *egō eimi Petros* = 1628.

Note that when 814 is read from the right to the left, one has 418, and 418 is the circle in the 532 square in the 591 circle. But 418 is also Pallas Athēnē = 342+76., who is the source of Theravādo. More about this below.

It is a great pity that NT scholars still tend to ignore the plain fact that the authors of its 27 books carefully counted and arranged syllables and words in certain symmetrical patterns. A good introduction to this topic is M.J.J. Menken, *Numerical literary techniques in John*, Leiden 1985. Ten years ago I first made the observation that Indian Buddhist texts had been composed in exactly the same fashion, and that the roots must have been Greek.

If you draw a 432 circle with the 275 inscribed cross, it will be seen that the pentagon is 404,27, i.e. the number of *ariyasaccam*. The decagon is 425, the number of *ariyasaccāni*. The singular and the plural thus add up to ca. 829; but 829 is the circle with 264 (*alētheias*) as its diameter. Now two thirds of 828.96 (to be quite precise) is 552.64. Here, 552 is the number of Sanskrit *satyam*, whereas 64 is the number of the Greek synonym and original: *alētheia*.

The NT is a document where all figures conform to the Buddhist rule of *nāma-mātram* (= 576 x 5.5 =22 x 144, etc.). For instance: *egō ho 'Iōannēs ho baptistēs* = 3168. And: *su Paulos Saulos kaloumenos*. And: *egō eimi Sāriputto anujāto* = 3168. And: *egō eimi apostolos doulos ho monos* = 3168. Or: *ekei egō eimi Simōn Petros ho poimēn ē alētheia* = 3168. A great pity that some scholars still look for 'historical persons' behind the mere numbers! When 576 (= 24 x24) is multiplied by 5.5 one lands on exactly 3168. Let then 3168 be the cross in the 4973.76 circle. Subtract then 3168 from 4974, leaving you with 1906, which says: *egō eimi Sākyamunis*. Here, too, one can go on and on, exactly as the ancients did when fabricating, in a hidden combination of various languages, a theology based on numbers.

3168 is, as said, the number of ʹIēsous Khristos Kurios, found so often in the NT. The number of the Hebrew translation of these three words is 792, which is exactly one quarter of 3168. This striking harmony can hardly be rejected as a matter of mere coincidence. Note also that 792 is three times 264, where 264 is the diameter in the 828,96 circle of Aggersborg.

In Pāli, 792 is the number of *upasamo*, and it is also the number of Greek combined with Pāli, as in: *idou ariyo maggo*!

Note that the more correct form for the early language would be *pālim*, the number of which is 162, for 161,8.

Tetraktu and Svastikam

When we look closer at the *svastika* and the *tetraktus* we discover a very important historical relationship pointing to a Greek origin of the word (as opposed to the very ancient symbol seen on rocks etc.).

The *svastika* is, of course, a very ancient solar symbol found in many places almost all over the ancient world. In modern times it has— not always on solid grounds—been associated with an ancient Aryan civilization. Needless to add, the *svastika* is still an important religious symbol in India. What is new, however, is that it was formed on the basis of Pythagorean theology: The number of *s-v-a-s-t-i-k-a-m* is

200+400+1+200+300+10+20+1+40 = 1172. Geometrically, we here see a square = 4 x 293; drawn as a normal *svastika*, we see 8 x 146,5 'bars', or straight lines. But 1465 is the number of a square inscribed in a circle = 1626.15 - the number of the Greek *tetraktus*. Thus means that *tetraktus* here also refers to the square = 4 times 293, or, if you prefer, 8 x 146.5.

The 1172 *svastikam* is an earthly symbol in Thera -vādo, where the key concept is that of *ariya-saccam* = 404. If you multiply 4 x *ariyasaccam*, you land on exactly 1616. If you multiply 1616 by 1.00618. (the four golden digits again), you land on 1626 - *tetraktus*.

These obvious observations go to show that the Sanskrit term *svastikam* = 1172 was deliberately designed so as to give expression to, or to be a symbol of the main concepts of early Buddhism, or Theravādo. This observation is confirmed by the fact that if you multiply 591 (Theravādo) by 1.309 (where 1309 is the number of *paticcasamuppādo*), then you land on ca. 774; the pentagram inscribed in a ca. 774 circle is 1171/1172.

It can now also be seen, how tetraktus and Theravādo match: Two times 1,375 (Jelling, etc.) = 2,75. Multiply ca. 591 = Theravādo by 2,7512, and you land safely of the number of the Greek *tetraktus*!

Thus, as usual, early Buddhism is a matter of tetraktus, the source of nature eternal. (Easy to remember: Sophia Alētheia Obrimopatrē = 781+64+781 = ekei Athēnē hē Nikē hē hagia Philosophia = 1626.)

These observations are confirmed from yet another even simpler perspective: Let Buddho Bhagavā = 889 be the circumference of a circle with 283 as its diameter. Now 283 is the number, in Pāli, of *sammā*, meaning straight, or correct. The two add up to precisely 1172. This is the circle with the diameter.

Here, the circumference of the circle depends on the value assigned to PI. It may be 22:7 = 3.14285..., but it may also be 3,14. If 3,14, then the circle and the diameter will add up to ca. 1171.

But 1171 was known already to the Romans in the 6th century BC as being the number of the most common epithets of their highest God, Juppiter, or Jupiter (both forms valid, depending on numerical demands).

He was known as Capitolinus = 1171; and he was known as Coelestius, also 1171. Behind this Ju(p)piter we have no difficulty in seeing the Greek original: Zeus ho patēr = 612+70+489 = 1171.

Juppiter = 985 is explained on the basis of 888, not as a circle, but as a square. The 985 square contains the inscribed circle =887.387. Or the 888 circle is inscribed in the 985.68 circle of Juppiter. When the Greeks identify Zeus with logos, they also get

612+373 = 985, which also says: eimi ho Kronidēs ho hēlios = 985. It all refers to the 'eye' of the sun, for eimi ophthalmos = 65+920 = 985.

Numerous other examples show that the early Roman theology was based historically on that of the Greeks, already before Homer.

I am mentioning this fact here in order to discard the possible objection that the Greek may have been based on the Sanskrit, as in the case of the formation of *svastikam* = 1172, or *catuskotis* (synonym of *tetraktus*). The Sanskrit is based on the Greek, just as the Latin of Roman theology is based on the Greek.

Among the Italian priests, the head of the Greek pantheon was also known as Storm, Tempestas. Adding the usual Greek *ekei*, 'here', we get *ekei Tempestas* = 40+1131 = 1171.

That the 1172 Svastikam is also associated with Sophia is seen from the fact that *sophia* is the 781 'fish' in the 1171,5 (= 1171 or 1172 circle). When you add 781 and 1171.5, you land on 1952.5.

This is, again, highly significant, for here you have yet another relationship to the Anuttaram Dhammacakkam = 1381/1382 that - according to the gods present in Benares - summarizes what Bhagavā just declared to be his teaching, *ariyasaccam*, etc. The source, as always, Mahāvaggo.

What I am saying is, that when you multiply 1381 by 1.414..., you land on ca. 1952.734; and that was the sum of the 1172 circle with *sophia* as its 'fish'. (A 'fish' is always 2/3 of the circle in question.) Thus the link between Greek *sophia* (781) and Anuttaram Dhammacakkam (Pāli) and Sanskrit Svastikam = 1172 is established on a firm geometrical foundation.

Vitruvius, it will be recalled, demanded a good piece of architecture to incorporate *firmitas* (solid), *utilitas* (useful) and *venustas* (elegant). These three demands are met with here in textual geometry, or *gematria*.

One does not have to be a prophet in order to predict that my claim about the Greek priority in regard to various Sanskrit and Pāli dogmas is bound to meet with opposition in certain traditional quarters, even among European scholars. One of the great hurdles that has to be overcome by those who claim Indian priority, can be shown in this simple drawing:

The head of the Greek pantheon, as already attested in Homer (and Hesiod) is Zeus Aristos Megistos = 612+881 + 828 = 2321. Translated into Latin, we have the head of the Roman pantheon: Jupiter Optimus Maximus = 905+1100+911 = 2916. If you then draw the 2916 circle of Jupiter Optimus Maximus, you will find that the 'Vitruvian man' is inscribed as five radii is 2321,65, which says: I am (eimi = 65):

Zeus (612) Aristos (881) Megistos (828) = 2321. This transformation from Zeus to Ju(p)piter must have taken place when, or a bit later, the first Greek colonizers settled in Italy, or Magna Graecia, i.e. in the 7th or 6th century BC.

All Roman historians or theologians were fully aware of the Greek roots of their own theology.

Should one, therefore, wish to argue in favour of Indian (Sanskrit) priority, it would have to be explained when and how a knowledge of Sanskrit found its way into Greek theology even before the time of Homer.

Finally, let me point to this striking relationship. The number of Svastikam is, as said, 1172. Let therefore 1172 be the four (!) radii in the 1840.04 circle. (with PI = 3.14). Now 3/4 of 1840.04 is precisely 1380.03. But 1380 is the number of *ho anthrōpos*, 'the man', and the corresponding Sanskrit synonym is, without any doubt, *purusas*, the number of it is 1381 (as if Greek: 80+400+100+400+200+1+200 = 1381).

The Buddhists, as known, reduce the man or human being to five skandhas, or *skandha-pancakam*. Here the number of *skandha* is 276, and since there are five, we get: 276 x 5 = 1380 = *ho anthrōpos* = *purusas*. The unknown author(s) behind these elegant calculations must have been Greek, or at least, must have known the Greek geometry, and the Greek language of the Pythagoreans.

There are, indeed, a few references in Buddhist Sanskrit texts, to Horā-sāstram, i.e. Greek astronomy. It will not work the other way around, also since many terms in Sanskrit have been borrowed from the Greek, for sure. For these and other reasons to the same effect, I maintain that 'Buddhism' came to India with the Greeks, in all likelihood after Alexander the Great. Any claim of Buddhism before Alexander must, consequently, be rejected as belonging to the realm of mythology, exactly as the later claims of a historical Jesus or Abraxas (= 365, the number of days in the year).

If I am not mistaken, the term *purusas* does not belong to the earliest strata of Sanskrit, and the same seems to apply to the related term īsvaras = 912. In Pāli, this 'lord' occurs as *issaro*, the number of which is 581. Again, there is a common geometrical foundation, for *issaro* is the 581 cross inscribed in the 912 circle of *īsvaras*. And, to complete the picture, inscribed in the 912 circle we find the 1381 pentagram of *purusas*.

The early Buddhists knew of Sanskrit *purusas*. On this basis they fabricated the term *puriso puggalo* = 869 + 587 = 1447. They almost got the number absolutely right, but only almost, for 1382 is the hexagon in the 1447 circle of *puriso puggalo*. Using

PI as 22:7, the number of the hexagon in that inscribed hexagon will be ca. 1381.

These observations very nicely show how the unknown authors worked on a common geometrical basis while combining several ancient languages at the same time. Again, the unknown author (s) must have been working on a common Pythagorean basis.

The Original Location

Bārānasiyam Isipatane Migadāye is the location, where *majjhimā patipadā* = 591, was first presented to the public. (The source is still *Mahāvaggo*, to be sure.) It had to do with *Dhammacakkham* = 188, and those to whom it was all presented were addressed: *bhikkhave* = 458. Start by drawing the 591 circle of Theravādo = *majjhimā patipadā*. The diameter of this circle is 188, which is the number of *Dhammacakkam*.

When you add up this 591 circle and the inscribed cross, which is 376 (= 2 x 188), you land on 967. To understand the meaning of that figure, you must be a Pythagorean who knows Greek: The term for a pentagram is, in Greek: *pentalpha*, the number of which is 967 (*pent-alpha* = 435+532). The number for alpha is 532, confirmed by the fact that the square in the 591 circle is, indeed, 532, more precisely: 532.432432432....

Let me repeat and spell that out: When a Greek Pythagorean sees the 591 circle of Theravādo with the neatly inscribed 376 cross, he vividly sees what no later Buddhist eye would ever be able to see in any other language - a pentalpha! The next step for him will be to multiply 967 with the four golden digits, or 1.681, and he would then land on ca. 1626, or *tetraktus*.

When he then divided 1626 by 1,414..., he would land on 1150: The location of the first presentation of Theravādo, is, as said: *Bārānasiyam Isipatane Migadāye* = 418+657+75 = 1150. This is confirmed by the fact that two octagons inscribed in the initial 591 circle add up to 2 x 575 = 1150. And then that figure also points to 1626, as just pointed out.

Moreover, 657, the number of Isipatane, is confirmed by the fact that 591 may be drawn as a square inscribed in a 656,01, or 657 circle.

As for Migadāye, which is ca. 75, you need to divide Dhammacakkam by 2,5, giving you 75,2. That is actually very nice, for four times 188 = 752!

To arrive at ca. 188 is not too difficult, for once 282,8 (= 2 x 141,4) is given, you merely need to divide that figure by 1,5. You will then land on ca. 188, more precisely 188.5333… Of course, occasional small deviations do not matter at all once it be kept in mind that we are dealing with a (physical) wheel, not with an abstract circle. Thus, for example, a 591 wheel may be, say, 591 on the inside and 592 on the outside circumference etc. So we have now seen 591/592 as a wheel/circle containing two octagons (= 1150) that indicate the location where *Dhammacakkam* and *majjhimā pati-padā* were first presented to the five addressed as *bhikkhave* = 458.

If the wheel is now taken as ca. 590, the two inscribed squares will add up to 2 x 531.5 x 2 = 1063. But 1063 is precisely the number of the statement: *ariyo atthangiko maggo* = 191+755+117 = 1063. That it is eightfold is demonstrated by the eight straight lines provided by two squares!

Now, there are eight called *sammā*, the number of which is ca. 283. But ca. 282.8 is the number of the diameter in the ca. 888/889 circle of Buddho Bhagavā - later to be 'reborn' as ΄Iēsois = ca. 888.5.

Eight times 283 = 2264, and 2264 is also the number of the twelve diameters in the 591 circle/ wheel. When we then add 591 and its 12 diameters up, we land on 2847, which is one half of 5694. Subtract 458 = *baikkhave* from 5694, and you are left with 5236, which is the sum of the four aspects of *ariya-saccam* (above). It is also the number of four times 1309, the number of *paticcasamuppādo*, the first fingerprint of Theravādo.

When Jesus is called ho Nazōraios = 1309, this points to Theravādo. In John 14,6, Mr. 1309 again identifies himself as 1309, the sum of *hē hodos kai hē* *alētheia kai hē zōē*. Add up the two, and you get 2618, which is 1618 x 1.618.

As said 1521 is the number of *catuskotis* and of the statement *ayam eva ariyo atthangiko maggo*. Here, one may elide two *a-s*, and the number will then be 1519, which is the number of the sum of the 928 circle along with the inscribed 591 cross.

As already pointed out, this 'speaking' drawing was proved in demonstration by the fact that *cakkhukaranī* and *nānakaranī* add up to 643+285 = 928. Also you must know Greek to read: *ë ophthalmos* = 8+920, meaning, 'or an eye'. One has to know Greek to make this obvious observation.

Once you have got 928, or slightly less, you also have the 'eye' that is 1391 divided by 1.5.

And 1391 is the number of *philosophia*, which is what Theravado = *majjhimā patipadā* is all about. It is explicitly stated that this philosophy leads to (*sam vattati*); *upasamo* + *abhinnā*+*sambodhi*+ *nibbānam* = 792+115+327+157 = 1391. It is all that simple: 591 x, 1.57 x 1.5 = 1391. Or even simpler: The number of the verb *samvattai*, meaning 'is in harmony with', is 1553; and 1553 is the hexagon (= three diameters) in the 1626 circle of *tetraktus*. At the same time 1626 is given as 1150 (= the location *Bārānasiyam*...) multiplied by 1.414.

The authors of these passages on Theravādo had *philosophia* as well as *tetraktus* in mind. But one still has to know Greek to read their minds. To repeat, the number of the original location in India as well as Aggersborg is 1150. But 1150 is *tetraktus* divided by 1.414, which means that the original location was in the mind of a mathematician, not on the map of ancient India.

With Aggersborg it is a different matter, for the four times 287.5 square surrounding it all still adds up to 1150 - ten times *abhinnā*, etc. etc.

Add *patipad* = 476 to 11501, and you land on 1626, which is also 1150 times 1.414.

Pythagorean source of *dhammo*, *dharmas*, *ariyo dhammo*, etc.

Apart from *tetraktus* and *philosophia*, the noun *harmonia* provides yet another highly significant Pythagorean term. As always, I have to assume that the learned reader is familiar with the Greek Pythagorean sources. My intention is not to repeat what is already known, but to point out what has not yet been pointed out even by the best scholars of Greek or Indian philosophy.

The method here followed consists in isolating and collecting all technical terms ascribed by Greek sources to the so-called Pythagoreans. It eventually turned out that they all were fabricated and combined on a common geometrical or mathematical basis. This was to be expected from a school of thought holding that all things are, or have numbers. The rule would have to apply to their technical terms as well. How silly it would look for their fundamental ideas to be in conflict with their fundamental principles!

The number of the Greek *harmonia* is, to be sure: 1+100+40+70+50+10+1 = 272. Keeping in mind the Pythagorean preoccupation with the golden ratio, it will not have escaped their attention that the figure 272 is 1,618 x 168,1. The harmony of the four digits is obvious and striking! The meaning of the word is revealed in its numbers! As known, some Pythagoreans defined the soul in terms of harmony. It can now be seen that this view has a geometrical foundation: 272 is the radius in the circle of *psukhē*, the number of which is 1708. Like all other things, the Pythagorean soul is or has a number.

This again means that 272 is the radius in the circle with 854 as its circumference. But 854 is also the number of one of the most famous and, hitherto, obscure epithets of Pallas Athēnē, namely, Tritogeneia. Athēnē is already known as Pallas and as Tritogeneia in the earliest Greek sources: the poems of Homer.

When 272 is multiplied by 2,272..., one lands on ca. 740, the number of *kuklos*, a circle. So, here is yet another case of harmony, or even of harmony of harmony. Pythagoras is reported by Diogenes Laertius (in his Vita Pyth.) to have considered the circle the most beautiful among plane figures (*skhēma* = 849). The circle is thus a fine visual expression of harmony, or beauty.

Here is yet another example of the harmony of harmony: When you multiply 1.272 by 1.272, you land on 1.618, the number of the golden ratio! Yet another example of the meaning of *harmonia*: When 272 is multiplied by 2 times 1.414, one lands on 769.216; and 769 is the number of Puthios, one of the epithets of Apollo.

If Puthios = 769 be taken as a circle, the diameter will be 141.4 x 1.732 = 244,9. The epithet Puthios is thus a symbol of the square roots of two and three, multiplied. The square inscribed in the 769 circle of Puthios will be ca. 692.792, or two times 346.396. And that brings us to Theravādo, and very close to one of the historical sources of Theravādo, the number of which is 591.

The precise meaning and origin of characteristic terms such as *dhammo*, *maggo*, *ariyo*, *nibbānam*, etc. has often puzzled fine Buddhist scholars such as Geiger, Stcherbatsky, etc. The reason for the fundamental obscurity of these and other terms has to do with the failure to recognize their Greek source: *harmonia*.

The number of Dharma-padam is 146+126 = 272. So Dharma-padam seems to be a translation of 272 understood as 146 plus 126. A Pythagorean familiar with theology based on numbers will immediately see that 126 is the number of another epithet of Athēnē, namely Xenia, meaning Athēnē for foreigners. The number 146 can be coded as Athēnē hē Ageleiē, attested in Homer. She, the beloved daughter of Zeus, is the goddess of Harmony and Wisdom, the knowledge of numbers.

When one — according to the rule of numerical harmony now well established — multiplies 272 by 1.272, one lands on 346. But 346 is the number of *dharmas* and of *mārgas*. 346 is also found in Pāli as the number of *ariyo dhammo* = 191+155 = 346.

That these identifications are all historically correct is proved by the fact that 272 is also the sum of two other sets fundamental to Theravādo, namely *nibbānam* plus a*bhinnā* (= 157+115 = 272), or *maggo* plus *dhammo* (= 117+155).

The number of the Sanskrit Dharma-padam is, as said, 272. The Pāli synonym is Dhamma-padam = 86+146 = 212.

To account for the number of Dhamma-padam one starts with the square root of 2, namely 141.4. Multiplied by 1.5, one arrives at the figure 212,1, which is Dhammapadam.

Likewise, starting with nibbānam = 157, one only needs to multiply by 1.732 (square root of 3), to land on 272 = Dharmapadam.

The number of *nibbānam* is, to be sure: 50+10+2+2+2+50+1+40 = 157.

When it comes to a proper historical definition or identification of *nibbānam*, modern as well as ancient scholars have not spared themselves. The matter remains obscure, and the reason is the same as offered above in the case of *dhammo*, etc., namely ignorance of the Greek sources. As usual, one starts with the square root of two: 1.414213... or 141.4213... If you draw a square = 141.4213..., the circumference of the circle in which this square is seen to be inscribed, will be 156.977..., or 157 = *nibbānam*.

The mathematical significance is now obvious, provided you know Greek geometry. The circle is a symbol of beauty and of harmony. To measure a straight line is not too difficult, but without knowing PI - which is 2 times 1.57 - it is virtually impossible to determine the circumference of the circle in question. In other words: The concept of *nibbānam* has always been (and will always be) a controversial issue for Buddhist scholars unaware of Greek geometry. And as for the Sanskrit *nirvāṇam*, the number is 653, which means that you have to multiply by 1.732 in order to land on 1131, the four diameters, or eight radii, in the initial 888 circle.

Buddhist philosophy without Greek geometry makes poor or mere superficial sense! In Buddhist texts translated into Chinese or Tibetan, the profound sense of Greek geometry is lost for good!

When you add the two figures above, namely 157 and 272, you land on 429. But 429 is, as all Pythagoreans would have known, the number of their guardian goddess: Hugieia (= 400+3+10+5+10+1) = 429. But she is not only the sum of 157 and 272, she is also very close to being 272 x 1.577... = 429.

Many other old puzzles and otherwise obscure technical terms in Theravādo now find a simple solution.

Take the compound *dhamma-vinayo* = 86+541 = 627. But four times *nibbānam* (= 156.9..) is once rounded to 627 or 628.

We already know from other sources that *dhammo* may serve as a synonym of the Greek term for piety, namely *eusebeia*. Some Pythagoreans are known to have considered *eusebeia* to be the most fundamental of all human virtues — and many Europeans rules likewise. And so, one can safely say that the compound *dhamma-vinayo* can be seen as a translation according to numbers as well as to meaning of the Greek eusebeia, or piety.

Modern translators, including myself, have always had problems with the compound *dhammavinayo*, but no longer so, seeing that it is a numerical synonym, of Greek *eusebeia*.

A similar example in the *euaggelion* = 577 in the NT. There is another expression having the number 577, the otherwise obscure 'will of God, in Greek: *thelēma theou*, the number of which is 93+484 = 577. (Historically speaking, 577 goes back to Homer′s 'will of Zeus' = *boulē Dios* = 794 = 577 x 1,376.). Add *sūtram* = *maruts* = *sōma*, etc. etc., and you again land on 1618. Add the *ē* to land on 1626.

When we study early Buddhist texts such as the *Mahāvaggo* and *Dhammapadam*, we gain the clear impression of the tendency to assimilate new ideas to existing Vedic ideas. These new ideas are often expressed in new terms not attested earlier in Sanskrit. As a rule, they can be traced back to Greek philosophical sources, which more precisely means Pythagorean sources. A nice example of assimilation is provided, when Buddho Bhagavā (in the early *Mahāvaggo*, as always) is said to know the three Veda-s, Tivedī is 729. Reading thus Buddho Bhagavā Tivedī = 480+409+729= 1618. Insert a Greek *ē* = 8, and you land on 1626, now four words, corresponding to the tetra-.

The concept of Hellenistic syncretism serves us well in comparing Greek and Indian religious ideas at about the time of Alexander the Great and later.

It is a fact that fundamental technical terms, not only in Theravādo, but also in Sanskrit, were fabricated on the basis of existing Greek terms.

Let there be no doubt about the relative chronology!

One of the best examples of the priority of the Pythagoreans, or Italian philosophers, is to be seen when observing the 2916 circle with the five inscribed radii looking, as it were, like a man:

The head of the Roman pantheon is, of course, Jupiter Optimus Maximus, whose number is 905+1100+911 = 2916.

The Greek original is already attested in Homer, Zeus Aristos Megistos = 612+881+828 = 2321. But 2321 are the five 464.2 radii in the 2916 circle.

It can be demonstrated that the number 2916 was also familiar to the authors of Theravādo. One example will suffice for now. Buddho Bhagavā (889) is called *Ti-vedī*, the number of which is 729, i.e. one quarter of 2916.

Our dictionaries normally take the Pāli form *ti-vedī* as meaning that he has (in his memory) or knows the three Veda-s, ie., Sanskrit *tri-vedī*.

This is not wrong, but misses the point related by the number 729, which is (3x3) x (3x3) x (3x3). He knows all about the figure 3, and thus he also knows all about basic numbers (3 = 1+2, etc.).

At the same time the Sanskrit *tri-vedī* is 410+419, which is 829. A circle with 829 as its circumference has a diameter = 264 (as in Aggersborg!). Inscribed in the 829 circle we may thus see three 264 diameters, corresponding to a 792 hexagon.

But 792 is the number of *upasamo*, the highest ideal of Theravādo.

In 792 you see the same three digits as in 729.

But that is not all, for when you multiply 72.9 by 7.92, you land on 577.368, where 577 is the number of God's Will, and of Euaggellion.

We know for sure, from Plato, that Socrates was puzzled by the number 729 (= *Kēphas* = *ē eimi Messias*, etc. etc.). Here is yet another great puzzle for his followers to solve: When you add up the three words containing the same three digits: 729+792+927, you land on 2448, which is 4 x 612 (= Zeus = Buddhas, etc.), or 16 x 153 (= *hē Magdalēnē*).

2448 is also the pentagram in the 1617 circle. Two 'fish' in that 1617 circle add up to 2156, which identifies Messias = 656 with Light, *phōs* = 1500. Likewise Messias 'Iēsous Zeus = 2156.

Philosophy and Philosopher

These terms are from the Greek, and a good tradition has it that they were first coined by Pythagoras himself (for sources e.g. Ritter & Preller, etc.). Granting that Pythagoras is famous for holding that all things are (or have) numbers, it would be very odd if that rule did not also apply to these two terms. What I am saying is that these two technical terms were most likely formed on a numerical basis.

First there is the compound *philo-sophia* = 610+781 = 1391. The term *sophia*, with no obvious etymology, seems to be geometrically based on the 'fish' being 2/3 of the sum of the ca. 888 circle with the inscribed diagonal ca. 282/283 (see above). To repeat: *sophia* x 1.5 gives the 888/889 circle along with the diameter.

When 781 is then multiplied by 1.781, one lands on 1391, the number of *philosophia*. The harmony of numbers (781) is obvious in this derivation.

Then there is the noun *philosophos*, the number of which is 1650. But 1650 is 1391 x 1.1861. And in 1.1861 we see the four golden digits as in 1.618. So, again a harmony of the same digits. When the *ho* is added, we get the philosopher, *ho philosophos* = 1720. But 1720 is *philosophia* = 1391 x 1.236, and 1,236 is 2 x 0,618. So here again the golden digits are seen in 618.

The number of *philo-* in *philosophia* as well as in (*ho*) *philosophos* is 610. It would have been nice to see 618 here, so how is 610 to be accounted for? Answer: Let 610 be the circumference of the circle, the inscribed square will then be ca. 550 (circle now 610.5). But if you multiply 550 by 3, you land on exactly 1650, the number of *philosophos* (above). Now, 1650 may be seen as the six diameters in the ca. 864.5 circle that contains the inscribed 1309 pentagram. And 1309 points to *paticcasamuppādo*, just as four pentagrams point to the number of the four times *ariyasaccam* (= 5236, above).

In this way it seems very likely that Theravādo (defined by way of *ariyasaccam*, *majjhimā patipadā*, etc.) has its roots in Greek *philosophia*. This assumption is supported and verified in numerous ways, e.g.:

In *Mahāvaggo*, all the fundamental teachings of Buddho Bhagavā, who refers to himself as *araham Tathāgato Sammāsambuddho*, are summarized under the heading *Anuttaram Dhammacakkam*. This is seen already on the pillars of king Asoka!

Now the number of *Anuttaram* is 1193, the same four digits as in 1391 = *philosophia*.

It is explicitly stated that the *majjhimā patipadā* leads to four good things: *upasamo* (792), *abhinnā* (115), *sambodhi* (327), and *nibbānam* (=157). These then add up to 1391, and so the purpose of following the Middle Path, is to realize what the Greeks called *philosophia*.

I may be forgiven for here repeating that Theravādo is another term for philosophy, for 591 x 1.57 x 1.5 = 1391 = *philosophia* or Philosophia (= *ariyasaccam hē Parthenos hē mētēr*). Theravādo is also the worship of the beloved daughter of Zeus, father of men and gods. Again and again her epithets add up to 1391:

Obrimopatrē (= 781, already in Homer) gar Nikē Pallas Athēnē = 1391.

She is also celebrated as Glaukōpis, already in Homer, and the number is 1544. But the 1544 circle, showing the eye of her owl, contains the1391 square of Philosophia!

It is in this sense that I claim that early Buddhism came with the Greeks, probably along with Alexander the Great, whose guardian goddess was, indeed, no other than Pallas Athēnē, also called Nikē, etc. etc. (more than 200 epithets still attested in Greek texts and inscriptions). It was as if the Goddess of the Athens Acropolis had been exported to India! Alexander, the Macedonian, pupil of Aristotle, saw it as his mission to bring civilization to the 'barbarians'. The most elegant way to achieve that noble aim would be to have those barbarians join in the worship of the Daughter of Zeus.

And that is roughly how Buddhism started.

Anuttaram Dhammacakkam is 1193 + 188 = 1381. Geometrically this is the 1381 dodecagon inscribed in the ca. 1391 circle (wheel) of *philosophia*.

This is once again confirmed by the fact that it is explicitly stated that *majjhimā patipadā* = 591 is *cakkhukaranî* = 643, and *nānakaranī* = 285. The two add up to ca. 928; and the circumference of a circle with 591 as the inscribed cross is ca. 927.8). When you then draw an 'eye' that is 927.33, the circle will be 1391 = *philosophia*.

The text on Theravādo = *majjhimā patipadā* = 591 thus draws an image of an eye etc., and you have to know the Greek language in order to grasp that point.

In a word, you have to be a philosopher in possession of *sophia*.

Tathāgato = 686 defines himself as *sammāsambuddho* = 1004. Multiply that number by ca. 1.618 or 1.619, and you land on 1626 = *tetraktus*. As known, *tetraktus* is valid for the golden ratio, and the same goes for Tathāgato = 686, for 161.8 x 1.618... x 1.618 x 1,618... = ca. 686 = Tathāgato = *āryasatyāni*.

This harmony is nicely illustrated in a 2744 circle (= 4 x 686) containing a 2472 square (= 4 x 618). When the number of the square is subtracted from the number of the circle, you are left with the Pythagorean term harmonia = 272, which is also Dharmapadam in Sanskrit, and *dhammo*+ *maggo*= 272 in Pāli.

In Mahāyānam the highest ideal is expressed in the term *paramārthasatyam*, the highest truth, and its number (Greek, as usual) is 886, which is two times 443, the number of the logos = *ho logos* = 70+373 = 443. And thus we have the simple and nice image of *paramārthasatyam* = 886 inscribed as a cross in the 1391 circle of *philosophia*. That this observation is historically true is confirmed by the fact that 373 = *logos* times 3.73 =1391 (1391.29).

This goes to show that the terms *logos*, *sophia* and *philosophia*, etc. were deliberately coined or fabricated so as to be in mutual numerical harmony.

One term for such mutual numerical harmony is *pratītyasamutpādas* = 2030. In order to go from *paticcasamuppādo* = 1309, you have to multiply by 1.55; but how do we find 155? Answer: Draw 172.0 for the philosopher, and the inscribed square will be seen to be 155; and 155 is the number of *dhammo*, normally very difficult to translate into any other language, ancient or modern.

As said, the *majjhimā patipadā* leads to *upasamo*, *abhinnā*, *sambodhi* and *nibbānam* = 1391. (It would not be too difficult to translate these four terms back into the original Greek of the Pythagoreans.) The term *dhammo* = 155 along with 172, the circle, add up to 327, the number of *sambodhi*. Likewise, *Dhammapadam* = 212 plus *abhinnā* = 115 lead up to 327. And as for the number 172, this is probably to be taken as two times 86, where 86 is the number of *bodhi*. The precise meaning of *sam-bodhi* is thus 2 x *bodhi* = 172 +155 = *dhammo*. Thus the prefix *sam-*, otherwise difficult to account for, suggests that the initial *bodhi* should be or is now being taken *together with*...

When *bodhi* is taken as the 86 diameter the circumference of the circle is 270; when 86 is the radius, the circle is 540.

When 540 is taken as a pentagon, the circle will be 577, which is the very number of the term *euaggelion*. The Sanskrit synonym is *sūtram* (as if *su-uktam*!), the number is 1041, and the two synonyms thus add up to 1618 , as expected!

The term *philosophia* is also behind the formation of the title *Saddharma-pundarīka-sūtram* (*SDP*) = 352+666+ 1041 = 2059. How so? Answer: 1391 is the square in the 1544 circle, which is exactly 3/4 of 2059. This famous *sūtram*, *SDP*, is one of the most influential Buddhist (Mahāyānam) sources in the Greek text of the NT (*hē kainē diathēkē* = 157 = *nibbānam*). There is a multiple pun on the title in *Revelation* 1.18: *a-rith-mos gar an-thrō-pou es-tin*.

Not only do we here have the nine syllables with the same consonants in the two languages, but the number also adds up to 430+104+1510+565 = 2609: and 2609 is the very number of *SDP* = 2059 plus 550 = *dharmaparyāyas*. The Sanskrit text combines the two terms repeatedly.

The verse, 13.18 as a whole has to do with *sophia*, and it is clear from the context, that wisdom has to do with calculation.

Indeed, all 27 chapters of the NT are so full of textual geometry (gematria), that the Christ himself may very well be considered a great philosopher himself. That this is true to fact is seen when *ho philosophos* is drawn as a circle. The inscribed square will be 1550, which is, indeed, the very number of the Christ = ho Khristos = 70+1480 = 1550. That again means that the Christ is ten times *dhammo* = 1550.

Jesus is often called the Jesus, *ho 'Iēsous* = 958. Now multiply 958 by 1.618,the four golden digit, and you land on the Christ = 1550. Having thus demonstrated the identity of this Jesus and this Christ, it is easy to demonstrate their identity with the Son of Man, where the number of *huios tou anthrōpou* is 2960: The 1550 circle/wheel of the Christ contains two hexagons adding up to the Son of Man, when drawn. Moreover, 2960 is four times 740, the number of the *kuklos*, the Greek circle. At the same time, 740 is 5/6 of 888.

In a sense, the Man is thus just a circle, the circle as a symbol of the Sun.

Coming back to the *Dhammacakkam*, the number of which is ca. 188: But ca. 188 x ca. 1.574 is ca. 296, one third of 888. The number of Theravādo is precisely 591; and the 591 circle thus has *Dhammacakkam* = 188, where PI is ca. 3,143617... as its diameter.

As already pointed out, the 591 circle along with the 376 cross makes 967, a number that all Pythagoreans immediately would identify with their own secret symbol, *the pentalpha* = 967. If you draw the 591 circle (wheel) with four inscribed diameters (= eight radii), you land on ca. 1480 = Khristos, or on 1481 = *asti madhyamā pratipat* = 1481 (the Sanskrit in M. Lockwood, *Buddhism's Relation to Christianity*, 2010, p. 150.)

The number for the philosopher, or 1720 is related to the Middle Path thus: The *majjhimā patipadā* is said to be; *ariyo atthangiko maggo* = 191+755+117 = 1063. If you then multiply 1063 by 1.618 (round for 1.6180339...), you land on exactly 1720. So, the Greek philosopher is also here in Theravādo! To be sure: 1063 x 1.618 = 1720.

What this really means is that the Master is, in fact, to be identified with his teachings. Hence it makes perfect sense when Jesus identifies himself with the Way, the Truth, and the Life (John 14.6):

These three ideas are as Buddhist as can be, and their numbers add up to 1309, or one quarter of 5236, the sum of the four sorts of *ariyasaccam*.

The full picture, as so often, is to be had when the Greek is combined with the original Sanskrit or Pāli. Here in John, you must keep *mārgas* = 346, or *dharmas* = 346, or *ariyo dhammo* = 346 in mind, and so you get 1720 = *ho philosophos* in John 14.6: *eimi mārgas* (*or ariyo dhammo*) *hē hodos kai hē alētheia kaihē zōē* = 1720.

1720 is also an expression of *ariyasaccam*, for 404 x 1.626 (*tetraktus* digits) x 2.618 (= 1.618 x 1,618) = 1720. Here, it is quite obvious that you have to know *tetraktus* and its number (1.626) in order to identify the link between the Pāli(m) *ariyasaccam* and the Greek philosopher.

In Sanskrit we have *āryasatya...*, the number of which is 665. Here, too, the philosopher has his own number, 1720, in mind, for 665 x 1.6081 x 1.6081 is 1720.

In Sanskrit, the *Dharmyam Dharmacakram* is said to be *dvādasākāram* = 777. A 777 circle contains a ca. 763.8 decagon; and eight such decagons add up to ca. 6110, which is the number - in Pālim! - for the sum of the eight beginning with *sammāditthi*, etc.

For the Greeks 172 is most certainly the number of Athēnē hē Nikē - famous all over the ancient world from her temples on the Acropolis of Athens. For Christians, 172 becomes the diameter in the 540 circle not only of *didaskalos*, Master, but also of *alēthēs theos*, true God. Add the two, and you land on 1080, the number of the Holy Spirit, from which Jesus - correctly - is said to have been begotten.

You must be a mathematician in order to make sense of this otherwise totally obscure dogma. It is also consistent with the fact that 8 x 108 is the 864 octagon in the 888 circle of Jesus.

Inscribed in the 540 circle we see the 525.4 octagon. But this is 2 x 262.7, and here we spot 1.626 (*tetraktus*) x 1.615... (the golden 21/13 ratio) x 10. But 5254 is also 8 x 65.675, leading to 656 = Messias, or even to 657 = Isipatane.

Moreover, the Master identifies himself as: *araham Tathāgato Sammasambuddho* = 1833 or 1834 (depending on *araham* = 143 or 144). When you multiply 1391 = *philosophia* by the same digits: 1319, you land on ca. 1834.

Now, Buddho Bhagavā is, as such, described as being: *vimutti-sukha-patisamvedī* = 3132; he enjoys the bliss of release, meaning that he understands the golden as well as the other fundamental ratios; he must have known Greek in order to do so! He must have been a Pythagorean!

But when you multiply 3132 by 1.414..., you again land on ca. 443, i.e. the ho logos = 443 as the diameter in the 1391 circle of *philosophia*.

Among the early Christians we find 443 as 'Iordanēs, or as the NT of Galilee, hē diathēkē Galilaias. As being ho Nazarēnos = 557, Jesus is also identified with ho logos, and thus one gets 557+443 = 1000. Hidden in 1000, we spot the golden ratio: 1618 x 0.618 = 1000.

172 is also the 'fish' in the 258 circle of Greek *poimēn*, shephard. Circle and fish now add up to 430, the number of Greek *arithmos*, or *nomos*, or *monos*, etc. Add 162 + 172 + 430, and you land on 774, which is doulos, slave. Paulos = 781 (= *sophia*) often refers to himself as such a slave of Jesus Christ.

1720 can be drawn as the eight times 215 diameters in the ca. 676 circle of the Sanskrit *madhyamā pratipad*(*ā*) = 98 +576 (578). This means that there is a harmony of the Sanskrit and the Pāli, for 591 = *majjhimā patipadā* is a circle that is 7/8 of the ca. 675/676 Sanskrit circle.

It is also related to the Greek *kuklos* = 740. Thus the 740 *kuklos*, circle, contains the 720 octagon. But taken as a circle 720 contains a pentagon = ca. 674 = *madhyamā pratipad* = 98+576.

It is to be kept in mind that 576 is the Greek for *pneuma*, and, in Sanskrit for *nāma-mātram*. 576 is 24 x 24, and 576 is the 'fish' in the 864 of Pythagoras, etc. The two add up to 1440, and when *ekei* = 40 is added, you land on 1480, the octagon in 1521: *ayam eva ariyo atthangiko maggo* = *hē basileia tou theou*, etc.

1720 may also be seen as the pentagram in the 1136 circle, giving us 4 times 284, which is the number of God, theos, of holy, hagios, of agathos, good, etc. Or, if you prefer: There are four pentagrams = 4 x 430 = 1720 pentagrams in the 284 circle of God, or holy. The 284 circle along with one 430 pentagram will thus give you 714, the number of ho Emmanouēl, or, if you prefer: *ho theos gar alēthēs*. It is, of course, the true god.

As already hinted at, 172 x 17.2 gives ca. 2960, the number of the Son of Man, and of : Here is Messias Emmanouēl the Christ.

He then is the Philosopher, for the Christ is the 1550 square in the 1720 circle of the philosopher.

The two terms add up to 1550+1720 = 3270, which not only points to *sambodhi* (= 327), but also to two times 1635; but 1635 can be broken down into 817 and 818, each of which is equally valid for the curiously artificial term *Tathāgatas*, in Sanskrit.

All this is about philosophia = 1391. And 1391 can be a pentagram in a 918.758 circle, where 918 is ho basileus, and 918 is 849 = ōmega + 70. If you add legomenos = 473 to 918, you again land on 1391.

Messias is the holy name, in Greek; Messias to hagion onoma = 1391.

JC as well as BB are thus personifications of Greek philosophy, even the sons of Sophia, or Obrimopatrē. They are living solar geometry.

Early Christian and Buddhist texts now and then, not very often, contain references to astronomy and geometry, etc. Normally, such references are ignored by modern scholarship. But that is a great pity and a grave error. For a numerical analysis shows beyond doubt that these texts were often composed by anonymous mathematicians who also took a profound interest in what we now call philosophy.

The above examples have shown that a proper historical understanding of Pythagorean terms such as *tetraktus*, *philosophia*, (*ho*) *philosophos* is required in order to understand the higher truth of early Buddhism and Christianity. The *paramārthasatyam* was the 886 cross in the 1391 circle of Philosophia. Likewise, in Greek we see Alpha ho theos as the 886 cross inscribed in the 1391 circle of Philosophia.

When you draw 1391 as an equilateral triangle inscribed in a circle, the number of the circumference will turn out to be revealing - it is 1681.1626. Here, 1626 refers to *tetraktus*, and 1681 contains the four golden digits.

When 1.681 is multiplied by 1.618, one lands on 272, the number of Greek harmonia, harmony; and in Pālim 272 is the sum of *abbhinnā* and *nibbānam* = 115+157 = 272. It is also the number that combines the Greek *diathēkē* with Dhammapadam in Pālim (= 162, from 161.8). In Sanskrit, the number of *samyak* is 272, and the number of Dharmapadam is a likewise 272. When 1.618 is multiplied by 168.1, you land on 272 = Dharmapadam, etc.

The number of John, is *'Iōannēs* = 1119; add 272, and you land on 1391.

All this is the work of men to whom we may refer with the compound theo-logos = 457. According to Greek tradition, Orpheus was the first theologian. As has been seen, a theologian was also, as opposed to a modern theologian, very much concerned with philosophy and numbers, hence: *nai, egō eimi theologos* = 61+808+65+457 = 1391.

There are many other equations, and the most simple may be: Pythagoras ho theologos = 864+70+457 = 1391. Or: philosophos = eimi Pythagoras theologos alētheias = 65+864+457+264 = 1650. Add the ho, and you again land on 1720, the Philosopher who was/is also a theologian. The corresponding Greek term theologia is 198. Add 1193 to 198, and one lands on 1391. It will be recalled that Anuttaram plus Dhammacakkam added up to 1381, not 1391.

A difficult term in the NT is, of course, *metanoia*. The phrase: *metanoia hē tēs theologias* gives us 1391.

It may well be that *metanoia* = 477 quite precisely refers to *patipad* (= 476) and/or *patipadā* 478), the average being here 477.

Jesus identified himself with truth. He was called by the curious term Nazōraios = 1239.

Let me conclude with a traditional Amēn = 99:

Prophētēs Galilaios. Amēn = 1266+355+99 = 1720. Or: *eimi erkhomenos mesos* = 1720.

Here, *ariyasaccam* is identified with theologia as well as with wisdom: theologia + sophia + ariyasaccam = 1383. Add the usual Greek hē = the, or ē = 'or', and you land on 1391.

Very striking: *ho theos theologōn* = 70+284 +1037 = 1391. The God of the theologian is 1391, i.e. Philosophia.

Finally, when you double up 172.0, you land on 344, the number of hodos, the Sanskrit synonym of which is *mārgas* = 346. Add the two synonyms, and double up, and you land on 1380, the number of *ho anthrōpos*, to be seen as the image of a pentagram inscribed in a 911,5 circle, where the round numbers

911 and 912 make perfect sense in Sanskrit as well as in Greek and Pāli(m). In Sanskrit, 912 is the number of *īsvaras*, a synonym of (*ho*) *anthrōpos*. The number 911 is known among the Greeks as that of *omphalos*, and among Romans as Maximus (cl. Megistos, said of Zeus already in Homer).

If you prefer to read 172 from the right to the left, you land on 271, the number of Jinas. He, Jinas, is the 271 equilateral triangle to be inscribed in the ca. 327.5 circle, rounded to 327 = *sambodhi*, or, if you prefer, 328 = Dharmacakram, from the Greek *alētheia alētheias* = 328 = *ho poimēn*, or one half of Messias = 656, the square in the 729 circle being 1 /4 of 2916 (= 27 x 108 = 54 x 54, all pointing to the Pythagorean pentagon/pentagram).

The Logo in the Beginning

None of the more than a dozen modern commentaries on my shelves offers a convincing explanation of the proper meaning and context of the famous initial statement: 'In The beginning was the word (logos)....' We may ask: In the beginning of what? In attempting to answer that question it is important to point out that John employs a numerical technique here (and elsewhere, for his Prologue 1.1-18 consists of exactly 496 syllables, and 496 is at the same time the very number of the technical term *monogenēs*, here used for the first time in the gospels, it being unknown to the first three.

There is thus a harmony of the number of syllables and an important term in that same textual unit.

As I have pointed out above, the very same rule occurs repeatedly in the Mahāvaggo, in particular in connection with the presentation of the Anuttaram Dhammacakkam, including majjhimā patipadā, ariyasaccam, paticcasamuppādo, etc. etc.

John never mentions the term *philosophia*, but granting that he knew Greek, it is inconceivable that he did not know this term. The number of *monogenēs* is 496, and obviously John wants his reader to pay special attention to that word and its number.

Now, 496 is 16x 31, and when one divides 31 by 16, one lands on 1.9375. If you then take the square root of 1.9375, you land on 1.3919... x 1.3919.

It thus seems fair to assume that John had the number of philosophia in mind. This assumption becomes almost certain when we again look closer at the term logos = 373, and ho logos = 443.

First, when one multiplies 373 with 3.73, one lands on 1391.29, i.e. the number of philosophia. Next, when one lets ho logos = 443 serve as diameter, the circumference of that circle will be 1391, the number of philosophia. Thirdly, one may in the same way let logos serve as the 373 diameter in the 1171.22 circle. Once this circle is given, the 'fish', being 2/3 of that number, is also given; and its number is 781, the number of sophia.

The noun sophia has no obvious etymology, the reason being that it was fabricated for its number, as, for instance, Abraxas = 365.

And as pointed out above, 1391 is the number arrived at by multiplication of 781 x 1.781 = 1391. Again, once 1391 is given, so are the numbers for philosophos and ho philosophos, i.e. 1650 and 1720.

All this goes to show that the terms (ho) logos, sophia, philosophia, (ho) philosophos were, so to speak, coined or fabricated at the same table. These terms cannot possibly, as far as their original formation is concerned, be separated from one another. Indeed, they must have been coined and combined according to the law of *paticcasamuppādo*.

The first sentence of John (1.1) consist of 17 words, and the number of these words add up to precisely 3617. But 3617 is precisely 1391 x 2.6. So once again the number of philosophia seems to have been in the back of the head of John.

The number of syllables in the Prologue is, as said, 496, which is 16 x 31.

But when 31 is divided by 2.6 (just accounted for), then you land on 1.1923..., which rings familiar.

As will be recalled 1193 is the number of Anuttaram (in Sanskrit as well as Pāli), and 1193 contains the same four digits as 1391.

After John's Prologue there is a new textual unit consisting of exactly 1550 syllables. And 1550 is the number of the Christ, ho Khristos. It has already been pointed out that 1550 is the number of the square inscribed in the 1720.5 circle, where 1720 is the number of the philosopher, ho philosophos.

Now John refers to the Christ as the Lamb of God, amnos tou theou, the number of which is 1615. By adding the usual 'ekei eimi', 'here I am…', you get: Here I am the Lamb of (the) God = 1720. And so, when John mentions the lamb of God, he thereby has the Christ identify himself with the 1720 philosopher.

It will be recalled that the 1720 philosopher was arrived at by taking 1391 x 1.236 (= 2 x 0.618). There is a golden harmony.

As pointed out, the number 496 can be taken as 31 x 16. As known, 1.6 is the golden ratio arrived at by dividing 8 by 5, giving 1.6.

John started out by stating that the logos = 443 was 'in beginning' — not in the beginning! The word for 'the', i.e. hē, is left out, and the number of beginning, *arkhē*, is 709. What you need to do is simply to multiply the logos by 1.6, and you will then land on

709 = *arkhē*. Geometrically this can be shown as the 709 circle of *arkhē* along with the inscribed 443 circle of the logos. The inscribed circle is exactly 5/8 of the larger circle. To spell that out: If the larger circle is 888, the inscribed circle being 5/8 of that number will be 555. We can be sure therefore that John started out by drawing the 709 circle with the 443 inscribed circle. Thus the logos certainly was to be seen in the beginning-circle!

Adding these two numbers, John would arrive at 709 plus 443 = 1152.

This figure is very common, e.g. as 8 x 144 - known to Harald Bluetooth and many others. If you then let 1152 serve as an inscribed equilateral triangle, the circumference of that circle will be 1392.3, which is not only very close to philosophia = 1391, but if you read the final a as long (ā = a+a), you land on 1392 as the other valid number of philosophia.

I have never seen any NT scholar ascribe the fourth gospel to John the Baptist - but why not: The number of *ho 'Iōannēs ho baptistēs* is 70+1119 + 70+1101 = 2360. This figure is easy to explain, it being granted that 781 = *sophia* (and John has *sophia*!) is the 'fish' (2/3) of the 1171.5 circle. Now you merely need to multiply 1.1715 x 1.1715 = 1.37241225 by 1720, the philosopher, and by so doing you cannot help landing on 2360, the number of our friend John the Baptist! So, he too, was a philosopher, precisely as, say, the Christ, the square in the 1720 circle. It goes without saying that none of these figures is in any way 'historical'.

I mentioned the number 1152, that often occurs, e.g. as the number of Varunas, or Jinaputras, as kurios Marias, Lord of Mary.

The number 1150 is very close. Among Christians it is the number of Messias of the Church, Messias ekklēsias, etc.

In early Buddhism, Theravādo, 1150 is the number of the location in India where the Anuttaram Dhammacakkam was first presented to the gods etc.

Thus, Bārānasiyam Isipatane Migadāye gives us 418+657+75 = 1150.

There can be no doubt whatsoever that this number was originally arrived at in the usual fashion, i.e. by starting out from 1391: Draw the 1391 with ho logos = 443 as the diameter. The cross is 2 x 443 = 886 = *paramārthasatyam*.

Now the equilateral triangle inscribed in that very 1391 circle of philosophia is precisely 1150.914, the number of the, mythical, location of the Anuttaram Dhammacakkam. The precise figure, to be sure, will be 1150.918418, where 918 as well as 418 have their own corresponding meaning, ho basileus + Pallas

Athēnē. Thus the 1391 circle of philosophia as a drawing shows the inscribed triangle as the location where it was first presented. This 1391 circle at the same time allowed the geometrician to locate the eye, which is ca. 928, the sum of the two epithets of the *majjhimā patipadā*, namely *cakkhukaranī* plus *nānakarani* = 643+285 = ca. 928.

There is more here, but you have to know Greek to spot it: The Greek for 'eye' is *ophthalmos*, and the number is 920; add an *ē*, meaning 'or', and you land on 928 - 'or an eye'.

As already pointed out, the *majjhimā patipadā* leading to ca. 927/928 (the 591 cross in that circle) leads to four good things, or virtues, namely *upasamo* + *abhinnā* + *sambodhi* + *nibbānam* = 1391.

The text does not give these four forms in the nominative case, but says that the Middle Path 'leads to (*smvattati*): *upasamāya*, *abhinnāya*, *sambodhāya* and *nibbānāya*. The numbers of these four are: 735+126+330+129.

These four figures add up to 1320, but when you delete, as is required, the *a*- in *abhinnāya*, the number will be 1319 - and so once again, you have the four digits of philosophia!

So the law of *paticcasamuppādo* still is valid (where 1309 is for 1309,1 - the four digits again).

The main titles or epithets of the Buddhist masters are given once 1391 is known, e.g.: Let 1391 be the hexagram inscribed in the 840.483 circle. This circle will then be inscribed as a square in a circle that is exactly 933. But 933 is the very number of Sākya-munis = 233+700 = 933.

Buddho Bhagavā is 480+409 = 889. Let 1391 be the decagon in the ca. 1414 circle. But 1414 serves as five diameters in the 889 circle of Buddho Bhagavā (= Siddhattho = Mahāsamano Gotamo = 889).

This Bud-dho Bhagavā is also said to know the three (Veda-s), Ti-vedī = 310+ 419 = 729. This, too, is derived from ca. 1391, for the six diameters (= two hexagons) inscribed in the ca. 729 circle add up to philosophia (now 1392 with *ā*).

Yet another nice harmony is found when we multiply ho logos = 443 by 3.191 - the four digits of philosophia: here we land on ca. 1414, corresponding to the 1414 circle with 1391 as the inscribed decagon. Subtracting 1391 from 1414, one lands on 23, the number of the Greek *hē thea*, the Goddess. The Goddess in question is the Goddess of Sophia or Philosophia, better known as Pallas Athēne, or Athēnē Nikē etc. Athēnē hē Nikē = 172, found in ho Philosophos, or 10 x 172.

It will not be denied that in the mind of the Greek Pythagoreans, philosophia also had elements of devotion and worship. In that sense it had to do with religion. Already in early Buddhism worship played an important role. Present in Benares were a huge number of various sorts of gods.

Having listened to the presentation of ariyasaccam etc., they exclaimed, not once but repeatedly:

evam Bhagavatā Bārānasiyam Isipatane Migadāye Anuttaram Dhammacakkam pavattitam, appativattiyam samanena vābrāmanena vādevena vā Mārena vā Brahmunā vākenaci vā lokasmin.

As always the number of words and syllables have been calculated, and the gods were, as expected, good at such things.

This textual unit consists of two parts, one of 8 words, and one of 14 words, giving thus a total of 22 words. Adding up the number of each word, one lands on 11450.

There are several ways to analyze this number, e.g.: The 1145 circle contains an inscribed cross (= two diameters), the number of which is ca. 729.299. This is consistent with the fact that the circle with this circumference contains two hexagons that add up to ca. 1392, allowed for philosophiā.

It is also allowed to take 1145 as the square inscribed in the 1271 circle, where 1271 is the number of the cross, *stauros*.

But 1145 may also be the number of the equilateral triangle inscribed in a circle that has the number 1383.8; and that number is allowed for Anuttaram Dhammacakkam. Normally the figure is 1381, but a vowel before two or more consonants may be counted as long, and thus gets 1382 and 1383 as valid also.

We can be sure that this was in the mind of the gods, for 2/3 of 1145 amount to 763.3333..., and when 763.333 is multiplied by 8, one lands on the figure ca. 6110, which is the number of the eight parts of the Middle Path beginning with *sammāditthi* ... and ending with *sammāsamādhi*.

Moreover, when 1521, *ayam eva ariyo atthangikois* divided by 1.328, you land on 1145; in other words: 1145 x 1.328 brings one up on 1521 (with 1480 Khristos as inscribed octagon).

But 1.328 has the same four digits as 1382, Anuttaram Dhammacakkam!

Synopsis: The Initial Drawing of John1.1.

An exposition of John 1.1 will provide an excellent key to Buddhism as well as Christianity. Given the two truths, it reads: In (a circle with circumference) 709, there was (an inscribed circle being 3/5 of 709) 443 (= *ho logos*). He says that there is a 443 circle in a 709 circle. Here, then, is the drawing of the two circles 709 + 443, adding up to 1152. The focus of John 1.1-18 is on *monogenēs* = 496, who is also

Messias = 656. Subtract 496 from 1152, and you are left with 656, which is Messias. He is no other than the Lord of Mary, *kurios Marias* = 1152.

The *ho logos* = 443 is also the diameter in the 1391 circle of philosophia. This is consistent with the fact that logos = 37.3 times (squared) is likewise 1391 = *philosophia*. Most elegantly, 373 x 3.73 gives you philosophia, matching with ho logos as the diameter of the *philosophia* circle.

Moreover, 373 is the diameter in the 1171.2 circle, which has 781 as its 'fish' (the 'fish' is 2/3 of the circle). But 781 is the number of *sophia*, a fine exposition of which is given in John's *Revelation* 13.18: *hōde hē sophia estin* ... etc. The term *philosophia* is related to *sophia* thus: 781 x 1.781 = 1391. The digital harmony is obvious as well as typical (e.g. when 1391 is the equilateral triangle in the 1681.1626 circle).

The 1171.5 circle has an inscribed decagon the number of which is 1152, given above as e.g. Messias monogenēs, the main focus of John 1.1-18, consisting of 496 syllables. As known, 496 was familiar to Greek mathematicians as a perfect number (the sum of its divisors, namely 1, 2, 4, 8, 16, 31 and 62, 124 and 248). It seems to have belonged in the context of Orphic theology of numbers. The term *monogenēs* is first attested in Orphic hymns. In Sanskrit it becomes *ekaghanas*, and the two add up to 777 = ho Hermēs ho thoes = nai, ekei Maria de parthenos, etc.

The author is supposed to be a certain John, or *'Iōannēs* = 1119. But 1119 is the number of the hexagon inscribed in the 1171 circle with 373, logos, as its diameter. But 1171 is also the number of the Baptist, ho baptistēs =70+1101 = 1171. By adding the 1171 circle and its inscribed hexagon (= three diameters), one thus gets an image of John the Baptist, *ho 'Iōannēs ho baptistēs* =2360. This could mean that this gospel was composed by John the Baptist, which is possible. But at the same time the number 2360 also identifies the author with the apostle of that name: *ekei ho 'Iōannēs, ekei ho apostolos* = 2360.

They are not the same, and they are not different, but like dreams and illusions. As we must understand:

nāmamātram idaṃ sarvam!

Coming now back to the 1171 circle with 373 as its diameter, one may go on as follows:

Deduct 373 from 1171, leaving you with 798, which can be taken as ho logos = 443, plus 355, the number of Galilaios. The next step may be to deduct yet another 373 from 798, giving you 425 to account consistently for: But 425 is the number of ho Galilaios; and in Theravādo, 425 is the number of *ariyasaccāni*. It makes sense when Jesus identifies himself with (Buddhist) truth!

781 was the fish in the ca. 1171 circle with the 373 diameter of logos. When you then add 1171 and 373 - a circle with a diameter, you land on exactly 1544. This figure, I may insert, was known already to Homer as the number of Glaukōpis, a celebrated epithet of Pallas Athēnē (418 = Bārānasiyam = Pallas Athēnē = tomē, section).

When you draw 1544 as a circle (providing thus a visible image of the epithet, cf. the Athenian 'owls'!), you will also see that the inscribed square of that 1544 circle is precisely 1391, the number of *philosophia* (as well as of Philosophia = Pallas Athēnē etc.). If you add 373 to 1544, you land on 1917, which may tell you that e.g.: *egō eimi Emmanouēl kokkos* = 1917.

For the Greeks, the figure 1171 is, above all, the number of *Zeus ho patēr*, Father Zeus. He, Zeus, is also to be spotted in the 888/889 circle with the 282/283 diameter.

1152 is thus the sum of the two circles 709 + 443, that the first words of John refer to. This provides a nice illustration of the meaning of two truths: one of words, and one of numbers.

It is a great pity that modern Buddhist scholarship has, to the best of my knowledge, missed the fact that the doctrine of *satyadvayam* is right here from the beginning of Therevādo in the Mahāvaggo. Equally deplorable are recent attempts to trace the ethical scepticism of Pyrrhon back to Buddhist sources. Like tracing Italian pasta back to America!

The five words: *en arkhē ēn ho logos* = 1265.4 but 1265.4 is the circle containing the 1140 square saying: erkhomenos. The one to come is Messias, the main figure here in John. But 1265 also confirms: eimi ho logos ho Nazarēnou = 65+70+373+70+687 = 1265. Likewise: ho megas logos logou = 1265.

But what about 1152? Well, just as 373 x 3,73 gives us 1391 for *philosophia*, thus 339.4 x 3.394 has us land on ca. 1152. Let then 339.4 be the circle, and it will be seen that the diameter in such a circle is 108. Once you know this, you can also find the *Anuttaram Dhammacakkam* thus:

108 is one of the four diameters (4 x108 = 432) in the 339.12 circle. Two squares inscribed in such a 339.12 circle add up to precisely 611. This means that this circle plus two squares add up to 1382.12. And that is the valid number of *Anuttaram Dhammacakkam* (= 1381/1382, depending on the vowels).

Thus, John was not only thinking of Philosophia but also of Anuttaram Dhammacakkam.

John knew that 496 was the number of *monogenēs*; and so he must also have known that the number of *mathētēs* (disciple of Messias/Jesus) is 566.

But 566 is the cross inscribed in the 888.62 circle of 888/889, i.e. Jesus as well as Buddho Bhagavā (Mahāsamano Gotamo = Siddhattho = 889).

Now that 1171 as well as 888/889 are given, we may add the two, which gives us 2059/2060. But 2059/2060 are equally valid (depending on the vowels, as always in such cases) of the most important source of the NT: *Saddharma-pundarīka-sūtram* = 2059/2060. In the body of that text itself, the *SDP* is called as *dharmaparyāyas* = 550.

As I have often pointed out, these two figures, adding up to 2609, are clearly alluded to, provided you are aware of the two truths, in the nine syllables from *Revelation* 13.18: *a-rith-mos gar an-thrō-pou es-tin* = 430+104+1510+565 = 2609. Once you have the 2059/2060 circle, you may take that as four times 515, a circle with the mother, *hē mētēr* inscribed as a square. Three quarters of 2059 provides us with the number 1544. And so once again the 1544 circle contains the 1391 inscribed square of Philosophia, etc.

To repeat: 1152, the sum of the two circles alluded to by John, may also be taken as a triangle; in this case the circle is ca. 1392, also valid for *philosophiā*.

To the extant that we are here dealing with drawings of circles etc., —not with abstractions — it may well be said that, say, a circle that is 1151 on the inside is 1152 at the outside, or even 1154 = *kurios* *ho theos*, on the outside.

As opposed to the abstract line which, according to our mathematicians, has no such thing as width, any line in or of a drawing certainly has a certain width; otherwise it would be invisible to the normal human eye! (With a Buddha-eye it is different!).

One could go on and on from any of these numbers. The 709 circle of *arkhē* (not *hē arkhē*!) may be divided into, say, seven circles, each of which is then 101.285. From here, one could go on and on.

Likewise the 1152 circle consist of eight inscribed 144 circles. Once the figure 144 has thus been given, one has the key to Harald's Jelling, where the rhombus is 4 x 360 = 1440 = 10 x 144. Moreover, the 144 circle contains the three diameters = a hexagon = 137.5. And 137.5 or 137.6 is the exact distance from the middle or top of the two mounds of Harald.

As pointed out, the figure 1152 has ancient roots. In Vedic times, it is the number of Varuṇas, in Mahāyānam, 1152 is the number of Jinaputras (alluded to in Matthew′s Bar-Iōna(s). Among the Greeks, to begin with it may be Father Zeus: *nai, ho patēr, ho Kronidēs* = 1152.

One of the early terms for 'Buddhism' may be Ratna-trayam = 452+452 = 904. But 904.32 is the circle with 1152 as the four inscribed diameters. Each diameter is here 288, or 2 x 144, etc. Such a 904 circle or wheel of *Ratnatrayam* along with the four diameters, then add up to 2056, coming very close to 2059/2060.

Having 288 as the diameter, and PI as 3,14285, the circle will be 1193, 1408, which is very nice, for 1193 is the number of Anuttaram, and 1408 is the number of *sōtēr*, saviour. (In Sanskrit *trātā* = 704, or one half of the Greek synonym *sōtēr*; both attested on Bactrian coins!).

The number in focus, 496, points back to the Buddhist sources when taken as the pentagram in the 327.6 circle. Here, 327 may be sambodhi (which along with *upasamo*, etc. gave us 1391). If taken as 328, it is the number of *Dharmacakram*, corresponding to the Greek *alētheia alētheias* = *ho poimēn*, etc.

496 may also be taken as the cross inscribed in a 778.72 circle. It may well be that this figure refers to Prajnā-pāramitā = 243 +535 = 778. The final 72 is the Greek synonym: *hē alētheia*.

This interpretation on our part would be supported by the one, where *paramārthasatyam* is the 2 x 443 cross in the 1391 circle of philosophia, etc.

243 for *prajnā* is established as one third of 729 = Tivedī, etc. Reading 243 from the right to the left, you land on 342, which is Pallas. This identity is con-

firmed thus: ekei Prajnā gar Pallas = 3 x 243 = 729 = Tivedī.

Now and then *Prajnā-pāramitā*= 778 is identified with Tathatā, the number of which is 613. The two thus add up to 778 + 613 = 1391 = *philosophia*. If the number of *Prajnā-pāramitā* is taken as 778, and then multiplied by 'itself as 1.787 (not 778), then one again lands on 1383.84, also valid for Anuttaram Dhammacakkam - approved of by the gods of Benares! But if we look for the most simple solution, one may start with the 889 circle of Buddho Bhagavā. A circle that is 7/8 of that 889 circle will then be 777.875, rounded to 778 for *Prajnā-pāramitā*. In this way, 778 may be found in 889.

The two now add up to 778+ 889 =1667, which is the exact number of a pentagram inscribed in the 1101 circle of Zeus patēr = 612+489. Adding the ho = 70, we arrive again on 1171, the circle with logos as the 373 diameter - and sophia = 781 as the 'fish'.

The Baptist, being ho *baptistēs* = 1171 (from Zeus *ho patēr*) is thus also given as the 888 (889) circle along with the inscribed 282/283 diameter of that circle.

John goes on to place this 'with the God', *pros ton theon* = 1004. In Theravādo, 1004 is the number of *sammāsambuddho*, with which Tathāgato, also Araham, identifies himself.

For the Pythagoreans, 1004 is Ouranios gar, i.e. Xeis ho patēr Ouranios.

A transformation now has taken place, for 1004 is the Christian to baptisma, the baptism, i.e. of John and/or Jesus.

The *pros ton theon* in John I.1 thus confirms what has been said about ho *baptistēs* = John, etc.

If we then draw 1004 = *sammāsambuddho* = to baptisma = *pros ton theon*, we shall find that the number of the inscribed square is 904,5; but 904 is the number of Ratna-trayam pointed out above!

John goes on to say, 'and god was the logos' = *kai theos ēn ho logos* = The number is 31+284+ 58+70+ 373 = 816. But just as 1004 was *sammāsambuddho*, thus 816 is the number of Tathā-gatas, when read as Tathā+gatas = 312+ 505 = 817 (but 816 without one a hidden in *ā* = *a*+*a*). Read from the right to the left, one gets 618, the number of Tathāgatā, the plural in the Pāli nominative.

When John's 1004 and 816 are added one lands on 1820. This Buddhist number may also identify Christ, for *ekei esmen Khristos* = 1820. But 1820 may also be taken as a combination of two numbers already established, e.g. 657 + 1163, from Isipatane + Bar-Iōnas, etc.

Jesus was baptistized, baptistheis = 817 by John.

This means that he became Tathāgatas = 817.

He has now replaced Sākyamunis = 933, for *ho baptistheis* = 70+817, add up to 887; and 933 + 887 = 1820 (= John's 1004 + 816, above).

When 496 is taken as the square in the 550.56 circle, then two such circles add up to1101.12. Adding *ho* = 70 to 1101, one lands on the initial 1171/1172 circle with the inscribed decagon that is 1152, the sum of *arkhē* and ho logos = 709+443.

496 can be a circle containing the 446.846 square.

Take then 446,846 as a circle, and it will be seen that a pentagon inscribed therein is 418,164. Thus we have 418 for Pallas Athēnē, and 164 for Athēnē Nikē.

And in Theravādo, 418 is the number of Bārāna-siyam. Eventually, 418 serves as the cross in the 656/657 circle of Messias and/or Isipatane.

Once 656/657 is given, so is the ca. 729 circle from which so much else can be derived. When you multiply 496 by 3, you land on 1488, which is the number of Bodhi-sattvas. A bodhisattvas, such as Petros, is eventually reborn as the famous Rock of the Church: *petra tēs ekklēsias* = 486+ 508 +494 = 1488. This means that the great Buddhist hero, Bodhisattvas, is the true Rock or foundation of the so-called Christian church! Simōn Peter was indeed, the Bodhisattvas here in question!

Still, it would not be wrong to state: You are Jesus: su ′ Iēsous = 1488.

And 496 can be taken as ho logos = 443 x 1.119. Next step may be to multiply 486 by 1.119 (+ Iōannēs), and you then land on 555, which is 5/8 of 888/889, already given in various ways.

I already mentioned 778.72 as being the circle with 496 is the inscribed cross. Subtract now 496 from 778.72, leaving you with 282.72, which is the diameter in the 888/889 circle of Jesus and/or Buddho Bhagavā. etc.)

One common term for 'Buddhism', is *sāsanam* = 494, corresponding to 494 = *ekklēsias*. It can thus replace *ekklēsias*. The Buddhist doctrine is that of the Church! If *Buddha-sāsanam* is drawn as a 906 circle, the inscribed square will be 816.216..., valid for the two allowed forms of Tathāgatas in Sanskrit.

When 906 is the square, then it will be inscribed in a circle that is 1005.66, where Sugatas is 1005.

The number of *sophia* was given with the fish or 2/3 of the 1171, circle of 888 plus 282/283.

But 781 may also be taken as 3 times 260.33333; but 260.333... brings us back to 137.5 (of Jelling, etc.), for 137.5 x 1.376 x 1.376 is 260.33.

As will be recalled, 1391 was derived from, or consistent with 781, for 781 x 1,781 gave us 1391.

And 373 as well as 443 have been shown to be consistent with 1391.

The Theravādo concept of *paticcasamuppādo* = 1309 (1309.1) is also consistent with this, for 1309 x 1.0626 gives 1391. Likewise, when you multiply 781 by 1,0626, you land on 829.906, found e.g. in Aggersborg with 264 as the largest diameter. You reach this figure, when the diameter is 264, and PI has the value of 3.14285. (22/7, Archimedes?).

And the 829 circle is precisely 3/5 of the Anuttaram Dhammacakkam found in Aggersborg as well as in Jelling. The 1381 circle/wheel of Anuttaram Dhammacakkam has an inscribed square that is 1244. The diameter in the 1381 circle/wheel with the 1244 inscribed square is 440. The cross in that circle is therefore 880, the number of ho Paraklētos, who is to represent Jesus. If you multiply 880 (= ho Paraklētos, etc.) by 1.271 (the digits of stauros), you will land on 1119 = ʹIōannēs.

At the same time three times 440 (= 1.5 x 880) is 1320, and 1320 is the hexagon (= three diameters) in the 1381.61244 circle of the wheel of Anuttaram Dhammacakkam. This term was first established by the gods of Benares, who calculated all the numbers of *ariyasaccam* etc. The sum of *ariyasaccam* in the singular, and *ariyasaccāni* in plural is 404+ 425 = 829, being the Aggersborg circle with 264 as its diameter. Three Aggersborgs diameters add up to 792, being *upasamo* in Pāli. When the 1382 Anuttaram Dhammacakkam is divided by 1.6, one lands on 864, the octagon in the 888 circle of Jesus etc. etc. The Anuttaram Dhammacakkam could be inscribed as an 1381 octagon in a 1419 circle. Such a 1419 circle contains an equilateral triangle the number of which is exactly 1174, and 1174 is the number of the Son of David, huios ho Daueid = 1174.

But what is even more striking is the fact that 1174 is also the number of Viśvakarmā, still familiar to all Buddhists and Hindus.

More about the implications of this identification is another context.

There are several ways to construe the 1381 circle containing the inscribed 1244 square: Most simply, 1244 is the sum of the 444 circle and the two squares in that circle = 2 x 400.

Let it also be noted that 1150 (close to 1152) times 1.414 gives us 1626.1, the tetraktus. And, as said, 1151 is the triangle seen in the 1391 circle of Philosophia. Adding the common de = 9 to 1382, one lands on 1391. The Anuttaram Dhammacakkam is thus also coined in order to point to Greek Philosophia. 1391 says: *āryasatyam* ho Messias. And 1391 also points out: *esmen ariyasaccam kai Messias*. Or: *ariyasaccam ʼIēsous, amēn*.

The number of the philosopher was given above as 1720. If you divide 1720 by 1.244 (square in 1381 circle), you will land on 1382,6, valid for Anuttaram Dhammacakkam.

When you multiply 1381 by 1.101375 (given in Jelling), you land on 1521, the Sanskrit of Anuttaram Dharmacakram, also easily found in Jelling.

The 1521 circle of *hē basileia tou theou* has the inscribed 1480 square of Khristos. The 1480 circle has 1440 as its octagon.

ekei ego ho legomenos= 1391 = Here, I am the one mentioned....

There can be no doubt that John started out with ho logos and logos in order to point to 1391, the number of philosophia. He thus started out in exactly the Greek authors of Theravādo started out. He is a crypto -Buddhist, and he has hidden his historical identity for good. The reason being that he was but a number.

1152 was the sum of 709 plus 443. If we multiply 1152 by 1.5, we land on1728, the number of: *ekei 'Iēsous kurios*.

1728 is the circle given with 550 as the diameter, and 550 is *dharmaparyāyas* etc. Three such diameters = 1650, the number of philosophos. And 4/5 of 1728 is 138.4- the Anuttaram Dhammacakkam once again. The cross inside the 1728 is 1100, the number of

Simōn, responsible for promoting the Anuttaram Dhammacakkam. Thus already in a very early Theravādo source, called *Sutta-Nipāta*.

All this and more was known to the so-called John: ʹIōannēs holegomenos = 1662, being the sum of two pentagons inscribed in the 888 circle of Jesus etc.

John started out by combining the 443 circle of ho logos with the 709 circle of *arkhē*. The ratio is thus 709 divided by 443 = 1.6.

This ratio is often employed, perhaps best so when the 888 circle is combined with the inscribed 555 circle (likewise 1.6 x 555 = 888). In this case the drawing gives us an image of Kapilavastu = 1443, corresponding to: ekei ʹIēsous esti: Here is Jesus!

The sum of the two initial circles is 709 + 443 = 1152. As a straight line, 1152 can be divided according to the golden ratio (1.618), whereby one gets 712 plus 440 (the diameter in the 1381,6 circle of Anuttaram Dhammacakkam. Next, one gets 440 plus 272 (the number of Dhammapadam = harmonia, etc.). Finally, one gets 168.1 by dividing 272 by 1.618...

By adding, say 712 with one half of 440, one gets 932. By adding, say 272, one then lands on 1204, to be taken as 1100 plus 104 = *gar* = *ekei alētheia*, etc.

John thus chose a very fruitful place to start 1.1.

Buddhist *āryasatyam* in John 1.1.

The two circles 709 and 443 added up to 1152. When you divide 1152 by 1,732 (square root of 3), you land on 665.127. But 665 is the number of *āryasatyam*.

The figure 1152 is eight times 144. If you draw a heptagon in the 144 circle, its number will be ca. 139.00127. Ten such heptagons will be ca. 1391 = philosophia. And, as pointed out, 1152 is the equilateral triangle inscribed in the 1392.38 circle. Combine the two figures 1390 and 1392, and one half will give you exactly 1391, the number of philosophia.

Again, ho logos is the 443 diameter in the 1391 circle of philosophia. There can thus be no doubt whatsoever that John was thinking of philosophia and its number when setting down to compose his so-called Prologue (1.1-18). His focus, or emphasis was on *monogenēs* = 496, which for him was Messias. Hence: monogenēs Messias = 496+656 = 1152 (= 8 x 144 = 16 x *hē alētheia*, etc.).

But he also had Anuttaram Dhammacakkam = 1381/1382 in mind already in choosing his five initial words: en arkhē ēn ho logos = 1265. But 1265 is the square inscribed in a circle that is1404.15: inscribed in such a 1404.15 circle, you will see a decagon the number of which is 1380.43..., rounded to 1381 = Anuttaram Dhammacakkam.

At the same time 1265 may be taken as an equilateral tringle inscribed in a circle that is 1529, which is 8 plus 1521, where 1521 is *ariyo atthanayam eva giko maggo*. By adding ē, or, (= 8), John lands on 1521+8 = 1529. At the same time 1529 is *hē basileia hē tou theou* = 1529.

The harmony of Philosophia and Anuttaram Dhammacakkam would also have been obvious to 'John', as the author enigmatically is called. First, 1391 may be the decagon in the ca. 1414 'Pythagorean wheel'. When this decagon is transformed into a circle, it will be seen that here we have the 1381 Anuttaram Dhammacakkam, now as a polygon with 15 or 16 corners.

This, then is consistent with 440 (1152 divided by 2.618), the diameter in the 1381.6 circle/wheel.

The eminent mathematician would also have known that when 1381 is multiplied by 1.101375, one would land on 1521, the number of the corresponding Sanskrit: Anuttaram Dharmacakram (1193 + 328 = 1521). John would also have known that 1152 could be seen as a hexagram elegantly inscribed in a 696 circle. But 696 is very close to one half of philosophia, or exactly = philosophiā = 1392.

It was also pointed out, that when he divided 1152 by 1.618, he would arrive at, first 712, then 440 (the diameter), 272 (Dhammapadam, harmonia),168.1, and then 104 = *ekei alētheia* = *gar*.

Moreover, 1152 is 3/4 of 1536, the number of the ancient Tathāgatas called Prabhūtaratnas.

This ancient Tathāgatas plays a very important role in chapter of the *Saddharmapundarīkasūtram*. But he is probably even more famous by now being revealed as the Lord Messias (ekei kurios ekei Messias = 40+800+40+656 = 1536), who cried from the cross. Even without a knowledge of the ancient languages, it will be easy for a modern reader to identify Prabhūtaratnas in the Lotus gospel, chapter XI, as the source of the echo heard from Messias hanging on the cross.

Jesus is defined as the logos = 443; and he is also known as ho Nazarēnos = 557. And 557 is also the number of him as a teacher, *kathēgetēs* = 577. Combining these with monogenēs = 496, we discover no other than our old friend from the Lotus gospel: *monogenēs ekeiho logos ho Nazarēnos* = 1536 = Prabhūtaratnas.

We now understand the otherwise obscure identification: Messias ho Paraklētos = 656+70+810 = 1536.

Since, to repeat, Prabhūtaratbas = 1536 is given by John's 1152, being 3/4 of 1536, it is perfectly correct to see that John is in tune with the message of the Saddharmapundarikasūtram, the number of which is 2059. And 3/4 of the 2050 circle gives us the 1544 circle that contains 1391 as the square of philosophia. This was consistent with John's 1152 (= *arkhē* plus ho logos) inscribed in the 1391 circle of philosophia. That, again, is consistent with 1391 as the triangle inscribed in the circle 1681.1626. And 1626 was the circle of the tetraktus with the inscribed 1521 pentagon giving the Sanskrit synonym catus-kotis. And catus-kotis is the Anuttaram Dharmacakram in Sanskrit.

Prabhūtaratnas

The Mahāyāna myth of Prabhūtaratnas in the Lotus who was transformed into the Messias crying from the cross, is just one of several Buddhist sources that are now to be seen behind the NT myth of the crucifixion of the king of the Jews, etc.

When 1536 is drawn as a circle, the inscribed square will be 1383.378, close to the number of the expected Anuttaram Dhammacakkam. The diameter in 1381 was, as shown, 440, and when PI is given as 3.14, one lands on the 1381.6 circle/wheel as expected. But when PI is given as 22/7 = 3,14285, one lands on 440 x 3.14285 = 1382.857, rounded to ca. 138. And so the contradiction is only apparent.

At the same time Anuttaram Dhammacakkam can also be counted as 1382 and 1383, the reason being that any short vowel can, if one wishes, be counted as long if it is placed before two or more consonants, as is, indeed, the case her.

Since, to repeat, Prabhūtaratnas is being given with John's, 1152 one could he speak of the gospel of Prabhūtaratnas.

Hence, 1536 may also be taken as: saddharmas (= 552) gar ho Paraklētos = 552 + 104 + 70+ 810 = 1536. Nicely, saddharmas gar = 656 = Messias. Or:

ho monogenēs ariyasaccam mathētēs = 1536
nai, eimi ekei Emmanouēl ho Messias = 1536
huios Marias gar kokkos = 1536
Bhagavā ho tēs kainēs diathēkēs =1536
ekei 'Iēsous kai euaggelion = 1536.

The law of paticcasamuppādo also applies to the writing of John - whatever his real name may have been. For sure, a *nāmamātram*, as always. This means that one could simply start by asking for the identity of the mysterious figure who called from up there in the stūpa, that was transformed into a cross/stūpas/stauros. Once his 1536 name is given, so is 1152, and once 1152 is given, so is 1391, etc. As said, this Prabhūtaratnas was transformed into the Messias on the cross, combining it with other ancient myths from the Buddhists and the Jews (OT).

The transformation from the stūpa to the cross was most elegant: The number of the cross, stauros is 1271. If you draw 1271 as the equilateral triangle, that figure will be seen to be inscribed in the 1536 circle of no other than Prabhūtaratnas. The 1536 circle with the inscribed cross/triangle, thus shows you an image of the crucifixion. Since 1271 is the number of *eimi 'Iēsous hēlios*, one may combine 1536 and 1271 to the effect that: *ekei eimi ho Messias Emmanouēl*+ 1332 = Alpha + ō = 2807.

The title of this paper could thus also have been:

The Transformation of Prabhutaratnas.

The main Buddhist source for Prabhūtaratnas is the *Saddharma-pundarīkam* = 352+706 = 1058.That is why JC cried: thee mou, thee mou = 1058. His words from the cross pointed back to what the Japanese Buddhist keep on chanting to this very day: *myōhō renge,* i.e. *Saddharmapundarīkam*. This missing *sūtram* is found in the sōma of JC.

Harmony of Circle and Tetraktus

The number of the Greek circle, *kuklos*, is 740. Since Pythagoras is said to have considered the circle the most beautiful of all plane figures, it is to be expected that important observations are here to be made: The Sanskrit synonym is *cakram* and its number is 182. When you divide the number of the Greek with the number of the Sanskrit synonym, you land on 740 divided by 182 = 4.065934... Multiply that figure by 4 x 100, and you land on 1626.373. Here you have 1626 for *tetraktus*, and even 373 for logos.

But in addition to this, 740 is the number you get, when 272 for harmonia, or for Sanskrit Dharmapadam is multiplied by itself as 2,72. By doing so, you land on 740 as a symbol of harmony.

In Theravādo the highest ideal is *bodhi*, the number of which is 86. When you now multiply 86 by itself as 8,6, you also land on 740, the Greek *kuklos*.

The main focus of Theravādo is *ariyasaccam* = ca. 404. The specified list of the four aspects add up to 5236, which is 2 x 2618, or 4 x 1309. If you divide 740 by the square root of 2, you land on 523.338..., which is not only in harmony *with dharmyam dharmacakram* = 524, but, as said, also with 5236.

For Christians, 740 may serve as the cross in the 1161,8 circle, that contains two fish that add up to 1549.066666666..., pointing to ho Khristos = 70+ 1480 = 1550. More precisely, 1549 reads: nai, ē Khristos = Yes, or Christ. The figure 1480 for Khristos is given by two 740 circles, as the word itself says.

This small example goes to show that you must combine several languages, Greek and Sanskrit, to get the full story. Otherwise there will be missing links. This also means that you may start out with, say, Sanskrit Dharmapadam, which is 272, according, as always, to the Greek mode of calculation. When you then multiply Dharmapadam = 272 by 2.72, you land on the Greek 740 *kuklos*.

Once you have 1480, you also have all the other known names or titles of Jesus as well as Buddha.

The formation of Tetraktus and Stauros etc.

The Greek tetra-ktus is 706 + 920 = 1626. First, 1626 is derived from the square root of the square root of seven, for 7 is 2.64575... x 2.64575.... Next, 2.64575... is 1.626576... So, here we have tetra-ktus as 1.626 x 1.627 x 1.626 x 1,627 = 7. The four of *tetra* thus refers to these four multiplied as shown.

When added, we land on 650.4, attested in the Parthenon.

Moreover, 706 for tetra, reflects 26. 57 x 26.57, or 2.657 x 265.7. The round figure here 265 is very close to 162.7 x 1.627, valid for the golden ratio.

The number of the -ktus is 920, which is 30.3315 x 30.3315, or 3.03315 x 303,315. Once 303.315 is given so is 404.42, which is 303.315. And 404,42 is the diameter in the 1271 circle of stauros, with PI = 3,14285. Moreover the four diameters here add up to precisely 1617,68, rounded as 1618. Now and then 1617 will be fine, as when we have the two synonyms Kāsyapas = 514 and ʹIakōboas = 1103. They add up to 1617. The figure 1618 is well attested in the Mahāvaggo, most obviously so in the statement: *adhigato*... The number of these words is precisely 6472 = four times 1618.

Now, the Sanskrit synonym is *catus-kotis* = 921 + 600.

What has just been said with regard to 920 above, also applies almost exactly with regard to the figure 921. When you add the two obscure terms ktus and kotis, you land on 1520, very close to 1521, the pentagon in the 1626 circle of tetraktus. This analysis goes to show that the Greek and the Sanskrit have been made deliberately according to the law of paticcasamuppādo, starting out from the number 7.

Once 1626 is divided by the square root of 2, you land on 1150, the location where Anuttaram Dhammacakkam was first 'turned' or presented to the five monks etc. etc. A few examples among many of 1626:

ho theos heis tēs kainēs diathēkēs - The One God of the NT

kharis theou onoma - Grace of God, literally

Abba ouranios ho poimēn ho kalos - The Good Shepherd is Abba in Heaven

Dhammacakkam Trismegistos-Trismegistos (= Hermēs) is the Wheel of the Law

patipad Bārānasiyam Isipatane Migadāye - The Path in B. etc.

mārgas dharmas ariyo dhammo gar Dhammapadam Dharmapadam

āryasatyāni kuklou. The Aryan Truths of a circle *kuklos paramārthasatyam* - The Highest Truth is a circle

eimi de hē tomē tēs tomēs - I am the section of the (Golden) section

eimi ho Pipi ho 'Iaō monos - PIPI identifies himself with Iaō, the sole God

ekei hē alētheia alētheiōn to onoma - Here is literally the Truth of Truths

ekei 'Iēsous kai ekei didakhē - Here is Jesus and here is the Teaching

eimi Pipi Anuttaram Dhammacakkam - PIPI identifies himself with AD

ekei su Kronidēs Dharmyam Dharmacakram

ekei ho Kurios - khaire! - Here is the Lord - Welcome!

nai, Nazōraios ho alēthēs
hē ēgē de anthrōpou
ekei hē phusis gar pēgēeimi
skhēma ho Hermēs ho theos
eimi Mariam ē 'Iēsous legomenos
ekeiho Abba ho arithmos arithmōn
eimi Dharmyam Dharmacakram theologōn
hē hagia philosophia Dhammapadam
stauros Galilaios
Kronidēs gar pneuma theou

ekei ei tetragrammaton diathēkēs
ekei hē phusis hē diathēkēs
ekei Abba ho megistos ho poimēn ho theos
IHWH de philosophias
ekei ho Iaō eimi hēlios biosekei
ho monogenēs theou pneuma
pentalpha kai eusebeia
egō eimi Satanas

How to find Bodhi in Jelling

The number of bodhi is 86, and when you multiply that figure by 13,75 x 13,75 (the Jelling number), you land on 1626, tetraktus.

Later on, you may want to visit Aggersborg - not far from Klim, home of the famous Niels Klim - where the outer square = 1150 = 4 times 287.5 from Jelling, is inscribed in a circle that is 1626.1. So, Harald's *tetraktus* once again. Note in passing how nicely 1626.1 can be read from the right to the left, and from the left to the right with the same result!

Back to Jelling: *bodhi* = 86 is one half on the 172 radius in the 540,08 circle of didaskalos, above. The diameter is thus 344, the number of the hodos, or way with which Jesus identifies himself, John 14.6 (the eight words adding up to 1309 = one half of 2618).

I may insert that when I measured the thumbs on the figure on the runestone, they were found to measure ca. 2.618 centimeters where broadest!

344 is thus the diameter in the 1080.16 circle of the Holy Spirit, to hagion pneuma = 1080. Remember that 172 is 5/4 of the initial 137,6, and that means that 5 x 137.6 = 688, etc. etc.

The final 16 in 1080,16 matches the fact that 16 radii in the 1080.16 circle add up to ca. 2751.592, or two times 1375.796. So, here we once again have Harald's initial number 137,5, here times ten.

One fish in the 1080 circle is 720, Greek nous, and two such fish thus add up to 1440, corresponding to the four times 360 Jelling rhombus.

The long Jelling diagonal is ca. 576, or 4 x 144. But 144 as a circle contains 137.5796 as the inscribed hexagon. Twelve of these will give birth to the 1650 philosophos. Divide his number by 1,1861, and you have his major concern: philosophia = 1391.

How could Harald have found 86 to begin with? The answer is simple once 137.5 is given: Divide 137,5 by 1,6, and you land on ca. 86. The 688 cross (= 8 x 86) in the 1080 circle identifies it as The Holy Spirit of Jesus; to hagiaon pneima´Īēsou = 1768. The number 1768 is also the sum of 1309 plus 459, where 459 in Greek is basileias. In Sanskrit 459 is that number of various expressions for 'Buddhism': *āryadharmas* = 459. 459 = Bhagavān = dharmarājas. —

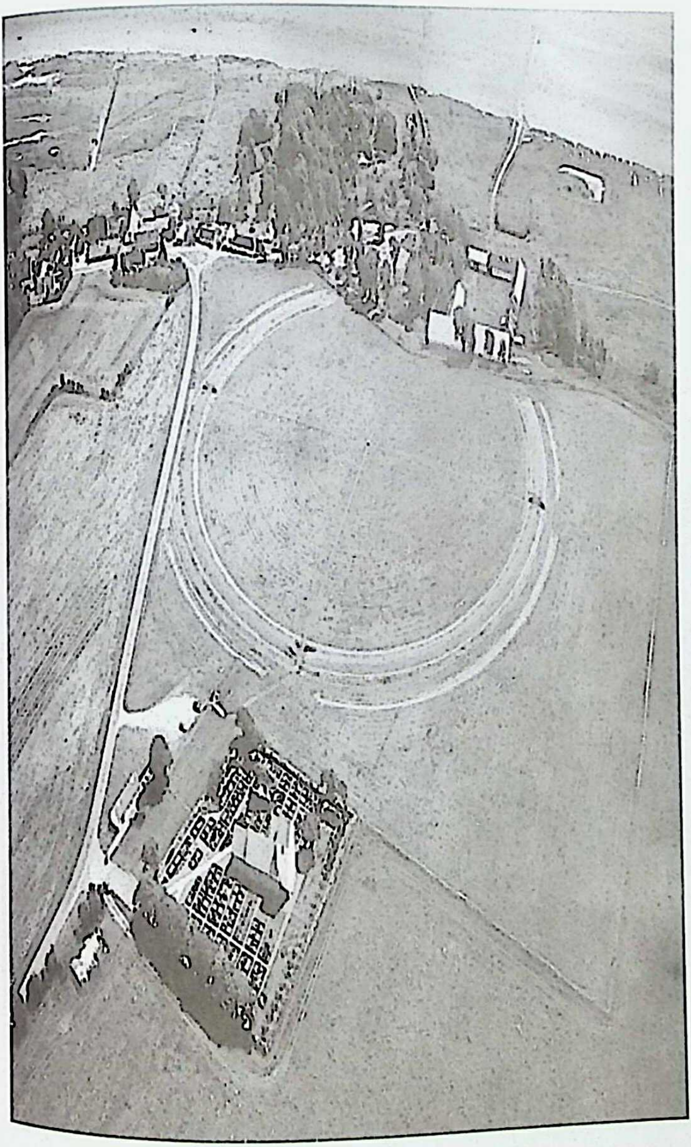
So, Jelling and Aggersborg are good places to go for all to see bodhi and tetraktus personally.

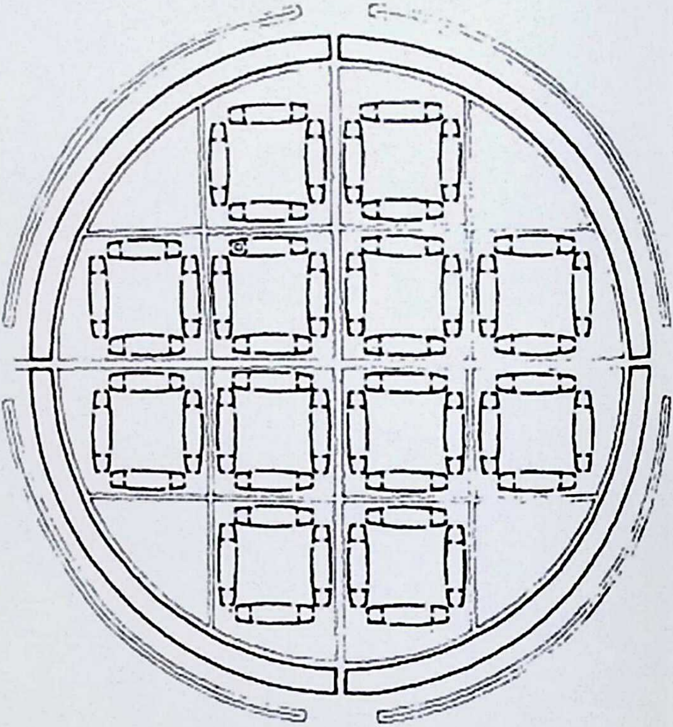
The name of the figure on the rune stone is ho Pantokratōr, and the number is 1892. He can be traced all the way back to the Vedic God associated with the navel, Viśvakarmā, the synonym of Pantokratōr. When you divide the number of ho Pantokratōr = 70+1822 = 1892 by 22, you land on 86 = BODHI. Why divide by 22? Answer: The name Pantokratōr consists of 11 letters, one half of 22. Add the 10 letters of the Vedic Viśvakarmā, and the Greek ho, giving you the 22 letters that multiplied by 86 gives you 1892. BODHI is also related to the kuklos = 740, for 86 x 8,6 = 740; but the Greek kuklos was pointed out to be related to the Sanskrit *cakram*.

It is not easy to locate Khristos = 1480, which is simply 86 x 8,6 x 2. He is two 740 circles as Khristos, or four circles as a Son of Man, 2960.

ho Pantakratôr, the Vedic Viśvakarmā

- Picture in Next Page





T. GANESAN

THE STATUS OF PAŚU IN THE ŚIVA-JÑĀNABODHA TRADITION OF ŚAIVASIDDHĀNTA

While the Veda-s are considered to be the basis for all Indian philosophical systems called *āstika* and are held to be the basic scripture, there are also special type of scriptures (*viśeṣaśāstra*) for Śaivism called Āgama held to have been revealed by Śiva. Both the Veda-s and the Āgama-s are considered to be authoritative by the Śaiva-siddhānta system.

The Śaivāgama-s as are now available to us contain a detailed and thorough ritual scheme for achieving the highest spiritual end, liberation (*mokṣa*). But they also teach religious rites for achieving worldly enjoyments (*bhoga*) as not all persons are inclined to strive for liberation in this very life. In order to perform the religious rites the Āgama-s have well-formulated philosophical doctrines that serve as the base. Conversely, the elaborate religious rites serve as the concrete manifestations of those philosophical doctrines. Further, they also have a detailed scheme of *mantra*-s that are inseparable from the religious rites. Since these texts strive to chalk out a detailed plan of religious activity they also accord a very important place for yogic disciplines. Based on the Kuṇḍalinī yoga system they have a detailed picture of different *nāḍī-s*, *prāṇāyāma* practices, etc. Finally as a self-contained religious system the Āgama-s have a separate code of conduct with elaborate rules and regulations that an initiated adept should put into practice.

These four broad categories of subject matter that the Āgama-s are supposed ideally to contain are called *vidyā* or *jñāna*, *kriyā*, *yoga* and *caryā*. There is also another type of division of the Śaivāgama-s into three: *tantrakalā*, *mantrakalā* and *upadeśakalā*. The first explains in detail the performance of various rites such as the fire-rituals and the worship of Śiva; the second explains the *mantra-s*, various meditations, etc. and the third speaks about the philosophical doctrines such as the highest reality, Śiva, the evolution of various *tattva-s*, etc. (see Śivāgrayogī's commmentary on *Civañāṉacittiyār*, chapter on *Aḷavaiyilakkaṇam*, 13.)

Speciality of the Śaivasiddhānta

Generally the doctrines and the rituals expounded in the Śaivāgama-s, which are the fundamental texts for this tradition, are held to be superior to those expounded in the Veda and other allied texts. Taking the case of hilosophical doctrines one finds the view that though a person is well-read and practises those spritiual ideas such as the Vedānta and sufficiently advances, he cannot attain to the highest goal so long as he is not initiated into the Śaiva system and regularly practices the ritual injunctions with a firm knowledge in the philosophical doctrines as delineated in the Śaivāgama-s. See the commantary of Rāmakaṇṭha on the *Mataṅgapārameśvara Āgama*, Vp. 1:5. Cf. also the *Kāmikāgama*, 1:15-18 for similar views: The are broadly divided into two: *para* and *apara* (higher and lower); those texts that speak of only the worldly science and the individual self are considered to be lower, while that which enlightens about the supreme Self, Śiva is the highest. Accordingly the Āgama texts belonging to the Śaivasiddhānta system of religion and philosophy are the highest as they expound not only the matter and self but also the supreme and highest being, namely, Śiva.[1]

Śaivasiddhānta philosophical doctrines The Triple Categories (*Tripadārtha*)

1. As the manifested world has a form and as it exists for sometime and then disappears it is an effect produced from a pre-existing cause. In this connection the analogy of the production of the pot by a potter from the pre-existing clay is very often cited. The potter is the instrumental cause while the clay is the material cause. Accordingly in the case of the world the supreme omniscient Śiva is the instrumental

cause while the material cause out of which He shapes the universe is called *māyā*. In the Śaivasiddhānta system *māyā* has completely a different connotation from that of the Vedānta system. Though the existence of *pati* (Śiva) is proved on the basis of syllogism it is resorted only to satisfy the rationalistic temperament of some people. For, knowing fully well the pitfalls of too much dependence on syllogism, the Āgama-s do not generally over-emphasize such an argument.

2. The individual self, technically called *paśu*, is considered to be coeval with Śiva in the sense that it is not created and it exists along with Śiva. What is more, the self ideally possesses in its core all the attributes of Śiva. But due to its beginningless association with the impurity technically called *āṇava-mala*, the self does not realize its divine qualities of omniscience and omnipotence and considers itself to be completely under the control of *mala* by which its power of knowledge and action are covered. Along with the *āṇava-mala* it has two more, *karma-mala* and *māyā-mala* which contribute for the self's bondage in its transmigratory existence through attachment and aversion as well as giving it a psycho-physical body in which it is caged, as it were. Thus the self activated by attachment and aversion performs various acts and there-

by experiences pain and pleasure. When due to the grace of Śiva it undergoes the required initiation and performs spiritual practices its *karma* is destroyed and Śiva makes it realize its innate power of knowledge and action which is unlimited, unbounded and is equal to Him in all respects. This is called liberation (*mokṣa*).

3. This category comprises all that is material and inert that serve as the medium and instrument for the action of the self and manifestation of its limited power of knowledge and action. The concrete form of it is the phenomenal world. It helps the self by providing the material instrument for its full play whereby the self exhausts its *karma* and finally gets released. *Māyā* is matter, the basic material, which, when manipulated by Śiva evolves itself into the world. The very *raison d'être* of the phenomenal world is to aid the self in exhausting its accumulated *karma*.

The individual self is the conscious agent bound by the impurities. Its essential attribute is the power of consciousness and action (*caitanya*) which is eternal and indestructible.[2] The quality of being a bound self (*paśutva*) is constituted of complete veiling of this innate power by another eternal impurity called *āṇavamala*.[3] The important attributes of *paśu* according to the *Śaivasiddhānta* may be put as under:

1. It is different from all physical and psychical bodies;
2. Indestructible
3. All-pervasive
4. Different from other selves
5. Possessing the *mala*
6. Non-inert
7. Enjoyer of the fruits of its own actions
8. Agent of action
9. Possessor of limited knowledge
10. Under the control of an over Lord.[4]

The fact that the individual self, in its un-evolved state (*kevalāvasthā*), is without activity, without qualifications, and at the worldly level (*sakalāvasthā*) is under the control of the material principle called *māyā* is brought out by the *Kiraṇāgama* passage very clearly.[5] *Nareśvara-parīkṣā* of Sadyojyoti states the essential attributes of the self as the knower and the agent of action, who engages himself (in action) after knowing the objects through his knowledge and who accordingly enjoys the fruits of his actions. As against the Sāṃkhya view according to which the individual self is not the agent of action (*akartā*), the Śaivasiddhānta holds that the self is endowed with the power of action. Again, as against the Śūnyavāda school of Buddhism according to which the objects are mere constructs of knowledge and hence not separate from the self, the Śaivasiddhānta holds that the objects to be real and as existing separate from the self.[7] Also one may refer to the commentary on the *Śataratna-saṃgraha* 2, for the views *pratibaddhaśivatva*, the Śivahood that is not manifested is the embodied state while *abhivyaktaśivatva*, Śivahood that is fully manifested is the liberated state.

The state of transmigration in which the bound self finds itself is succinctly put as that where the entire world consisting of mobile and immobile beings continuously move due to ignorance and thereby get into various troubles. The same self at its highest state (*śuddhāvasthā*) is in full possession of its innate power of supreme consciousness and action which has been restored to it and manifests in all its glory.

A brief outline of *Śivajñānabodha* (*ŚB*)

Śiva is the supreme Creator, Protector and Destroyer of the universe which is an effect. He absorbs the already existing universe and then creates it and hence this universe has Śiva, who is the agent of absorption (*saṃhāra*) as its source. In fact, He activates the material principle, *māyā*, in which all the worlds are absorbed and remain during the final deluge so as to re-create the universe. *Māyā* being inert it cannot by itself evolve into the universe.

Śiva performs all His actions like creation, etc. in close association with His Supreme power, Śakti which is non-different from Him, and does not exist separate from Him.

A conscious agent, the individual self, exists separately from the body-mind complex and has the continuous experience in all the states: waking, dream, deep sleep and beyond.

The self in close association with the internal organ, the mind, experiences five states of consciousness; its innate power of knowledge and action is very much restricted by the *mala*, the impurity, which exists in association with the self since beginning-less time. Śiva is the supreme Agent, the driving force behind all the actions of the self. On that account He neither undergoes any change nor experiences pleasure nor pain. For, He performs all His actions just as the magnet activates the iron kept in its proximity without itself getting affected in any way.[8]

Śiva is neither perceivable objectively by the self (through the sense organs, or the mind) nor completely imperceptible. He is to be realized as different from both in one's own inner self.

The material world which is inert does not shine, that is not perceived as an object, in the presence of Śiva, the supreme consciousness; nor does Śiva 'know' it objectively as He is all-knowing and omnipresent (and as such beyond subject-object relation). Therefore only the individual self knows both Śiva and the world of matter.

The self overpowered by the sense organs completely forgets its real nature. The preceptor (*guru*) by appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realize its actual nature which is non-difference from Śiva.

Realizing Śiva, the Supreme, at the highest level of its innermost consciousness and abandoning its association with the fleeting world of matter, the self meditates on the holy *pañcākṣara-mantra*.

Such a realized self fully conscious of its union with Śiva and existing completely under Śiva's control becomes free from *mala*, *māyā* and other impurities.

Just as the self makes the eyes see so also Śiva makes the self see; in other words, the self perceives and acts by the help of Śiva. Therefore the self should be devoted to Śiva who is its supreme benefactor.

To attain liberation the self may resort to holy men, wear their attire and serve in the temples of Śiva.

While the Āgama-s describe the category of *paśu* by bringing out its status and predicament in the world, the very existence of such a self is proved logically in the *Śivajñānabodha* (both the Samskrit text as well as the Tamil version) by adducing various reasons mostly on the lines followed to prove the existence of Śiva as the supreme Lord.

netito mamatodrekād akṣoparatibodhataḥ,
svāpe nirbhogato bodhe
boddhṛtvād astyaṇustanau (*ŚB*, 3).

'Because [of the cognition] of negation; of the feeling of mine; because of consciousness occurring [even] when the sense organs cease functioning; because of [the absence] of experience in deep sleep and because of the [existence of] knower-ship in the waking state there exists [the conscious self] in the body.'[9]

Nigamajñānadeśika (16th century CE), an important Śaiva Ācārya, who has composed many texts in Sanskrit and Tamil, and notable commentaries such as the *Śivajñānabodhopanyāsa* on the *Śivajñānabodha-sūtra-s*, explains this *sūtra* as follows:

'Because [of the cognition] of negation'. Because of negation—because of the act of negating or because of the knowledge of negation. In the very act of negation there exists somewhere someone who is the counter-correlate [of the thing negated] and who is beyond any relationship. In the same way when [the existence] of the self is denied in a dead body it means that the self must reside somewhere. That self, therefore, [for fear of] absurdity must reside in a body.'

'Due to the strong feeling of mine'. As there is the feeling of 'mine' — my possession with regard to the physical body and the sense organs — there is the necessity of a counter-correlate [namely, the self] for the relation.

'Because of the cognition of the cessation of the [function of] the sense organs': Due to the knowledge of the cessation of the sense organs. The knowledge that one's eye or ear or [the sense of] smell is lost or the knowledge of possessing a sense organ to perceive does not arise by itself for an inanimate body. There is no other sense organ to perceive the cessation of the function of the sense organs. For the conscious and self-luminous self which illumines others the above-mentioned perception [of the cessation of the function of the sense organs] is very easy (natural). Hence the existence of a separate self.

If the sense organs themselves were the self then the knowledge of their own cessation of function will not arise. Hence also the existence of a self separate from the sense organs is proved beyond doubt.

The acceptance that consciousness arises in the living body by the mere combination of elements just as the quality of intoxication is produced by itself in the fermented molasses is also wrong.

For, consciousness is not perceived outside the body even when there is the union of elements.

'Because of the absence of experience [of pleasure of pain] in sleep': In deep sleep there is absence of sense-pleasure or pain. If the body were the self then there would be the experience of joy [for example,] for a person who sleeps hugging his beloved on a fine cushion. If the theory that the body itself is the self were accepted [then] the experience of pleasure in this case cannot be denied on the ground that there is no self other than the body to act as an instrument [for the experience]. If the self is [accepted to be] separate from the body [one can account for] the experience in the form 'I have slept happily'. [In deep sleep] there is no sense-pleasure, etc. due to the absence of the mind which aids [the sense organs to perceive their objects] perception. In the view that holds the self to be different from body the organs such as the eye, ear, etc. seen outwardly are not the sense organs.

'Because of the knower-ship in the waking state': the same view is expressed in a positive way. Therefore, there is the necessity to posit a self separate from the body, sense organs, etc. (3)

For the objection, let the self be non-different from the physical body, Śivāgrayogī, another great Śaiva Ācārya, a prolific writer and a great commentator composed three commentaries on the *Śivajñānabodha*: *Laghuṭīkā*, *Saṃgrahabhāṣya* and *Vistṛtabhāṣya*, answers in his *Laghuṭīkā* on *sūtra* 3:

> The feeling of the sense of mine-ness is predominant [in all]. Though there are cognitions such as I am stout, etc. it is due to the [mutual] superimposition of non-difference between the self and the physical body. Further there is the cognition [for example] in the form 'I, who have enjoyed [the love of] my parents, now, in old age fondle my grand children' resulting in the recognition of a continuous unsublated self [throughout one's life even when the body is in different stages of growth] which strongly goes to prove the existence of a self separate from the physical body.
>
> The sense organs also cannot be the self: For, consciousness occurs [even] when the sense organs cease to function; when they cease to function in dream there arises knowledge.
>
> The intellect, the knowing faculty, also cannot be the self: Because of absence of experience in deep sleep. In deep sleep there is no experience at all [of either pleasure or pain and also the absence of knowledge] because of the non functioning of intellect which is the agent of experience.

It cannot be said: 'Let the self perish in deep sleep and let it get produced when [the body wakes up],' because of the [existence of] knower-ship in the waking state. In the waking state there is the clear feeling [in the form of recollection] 'I slept very happily'. [Therefore] a conscious self as distinct from void, the [physical and mental] bodies and the sense organs exists both in time and space. [That is, the *ātman* as an entity exists in a given place and at a particular period of time].

The state of the individual self (*paśu*) is clearly explained in the *Śivajñānabodha*:

ātmāntaḥkaraṇādanyo'py
anvito mantribhūpavat,
avasthāpañcakastho'to
malaruddhasvadṛkkriyaḥ (*ŚB*,4).

'*Paśu* is endowed with the mind and other inner organs and it functions in association with them, as does a king in association with his ministers.'

Its innate power of knowledge (*dṛk*) and action (*kriyā*) are limited by the *āṇava-mala*. Because of this, the Paśu experiences the five states: wake (*jāgrat*), dream (*svapna*), deep sleep (*suṣupti*), the fourth state (*turīya*) and the one beyond (*turīyātīta*).

The self overpowered by the sense organs completely forgets its real nature. The preceptor (*guru*) by appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realize its actual nature which is non-difference from Śiva. This is succinctly explained in the *sūtra*:

sthitvā sahendriyavyādhaiḥ
tvāṃ na vetsīti bodhitaḥ,
muktvaitān guruṇānayo
dhanyaḥ prāpnoti tatpadam (*ŚB*, 8)

'The ultimate aim of *paśu* is to attain the holy feet of Śiva (*tatpadam*), whereby it becomes non-different from Śiva.'

Here we can see the difference of conception of *mukti* between many of the Śaiva Āgama-s such as the *Mṛgendrāgama*, *Rauravāgama*, etc. on the one hand and the *Śivajñānabodha* on the other. While many of the Āgama-s consider *mukti* to be attaining similarity with Śiva (*śivasamatā*), the *Śivajñānabodha* and many of its commentators maintain that attaining a type of non-dual relation (*śiva-ananyatva*) with Śiva and abiding under the holy feet of Śiva is the final *mukti*.

The *Śivajñānabodha* declares:

śivenaikyaṃ gataḥ siddhaḥ
tadadhīnasvavṛttikaḥ,
malamāyādyasaṃspṛṣṭo
bhavati svānubhūtimān (*ŚB*, 10).

'The non-dual relation is explained to be analogous to that which exists between the sunlight and the innate light of the eye and also to that of the sunlight and the moon light. In both these cases moonlight and the natural light of the eye are fully subservient and dependent on the sunlight. Such is the relation of Śiva with the self.'[10]

Another important point discussed in the *Śivajñānabodha* goes as follows: 'The material world, being a product of *māyā*, is inert and therefore cannot in any way know or realize Śiva, the highest reality; nor does Śiva, the pure consciousness and all-pervasive know discursively the material world in a subject-object relation. Therefore, as a logical consequence which, the commentators on the *Śivajñānabodha* call *pāriśeṣa*, a conscious self has to be posited who is the knower of both the material world and of Śiva and who is different from both of them. (*ŚB*, 7)

This verse achieves two objectives: 1. Proving the existence of a conscious self different from the ultimate reality, Śiva, and from the inert material world; 2. Bringing out the individual self's unique quality of being *sad-asat*, i.e. neither *sat* nor *asat*. Here the word '*sat*' which is more common in the Upaniṣadic philosophy and in the later Vedānta schools (where Brahman is described as *sat*, *cit* and *ānanda*) is used to denote the ultimate reality. This usage is rarely come across in the Śaivāgama-s. In the same way the usage of the term '*asat*' to denote the material world is also a rare one in the Śaivāgamic parlance. In the *Śivajñānabodha* tradition *asat* does not mean non-existence.[11] It is employed to drive home the view that the objective world, being a product of *māyā*, does not shine at all in the presence of Śiva, who is self-luminous. Śivāgrayogin in *Saṃgrahabhāṣya* on the *Śivajñānabodha* explains '*asat*' as *asatkalpa* meaning almost non-existent. The use of '*sat*' to denote the ultimate reality and '*asat*' to denote the phenomenal world which one does not find in Śaivāgama-s nor in the early Śaivasiddhānta texts mentioned above is one of the special features of the *Śivajñānabodha* branch of the Śaivasiddhānta.

This notion of *sad-asat* brings out clearly the paradoxical nature of the self in bondage. The possible objection that one and the same substance cannot be *sat* and *asat* at any given moment can be overcome by saying that the self is not *sad-asat* at a given moment; this term only expresses the potential of the self — as long as it is in contact with *asat*, namely the phenomenal existence, it is *asat* (not in its real nature) and when (after undergoing the necessary spiritual training) it comes into closest contact with Śiva (*sat*) the self manifests its real nature (*sat*). Further, once the self has realized its true nature as non-different from

Śiva then there is no more the chance of its becoming *asat* even when it is in contact with the objective world (*asat*).

Now, this non-dual relationship is not something to be attained by the self. For, it exists always and though not realized in the worldly existence by the self, Śiva, in fact, performs all His as well as the self's actions existing inseparably with the self. This idea is developed by later writers, and Śiva is therefore held to be in relationship with the self which is threefold:

1. As an all-pervasive entity Śiva exists one with the self, 2. and being omnipotent and omniscient, He is at the same time different from it, 3. and in each and every act of the self including the worldly ones, Śiva, along with the self, performs those acts for the sake of the self. (*Civañāṉacittiyār*, 1: 27, and the commentary of Śivāgrayogin on it)

In the earlier phase of Śaivasiddhānta the difference between the ultimate realities, *pati* and *paśu* are never obliterated and their individuality is maintained even in the liberated state.

In the domain of spiritual disciplines the *Śivajñānabodha* prescribes meditation on the five syllabled *mantra* (*pañcākṣara*). Further, unflinching devotion and faith (*ayarā aṉpu* in Tamil) in the grace of Śiva is a basic prerequisite for a liberation seeker. The text says: 'Since Śiva is the highest benefactor for the self one should have strongest faith in Him.'[12] Though the rite of initiation (*dīkṣā*) is not directly mentioned in the text we find that the liberation seeker should approach a qualified guru who instructs him on the overpowering nature of the psycho-physical bodies and the necessity of coming out of their clutch. This turn of mind on the part of the aspirant is caused by the fall of grace of Śiva on him technically called *śaktipāta*.

Another noteworthy and unique feature of the *Śivajñānabodha* text is that serving the devotees of Śiva as well as serving in the temple of Śiva are also prescribed as the efficacious means for attaining liberation. Wearing the attire of a *Śaiva yogī* such as the matted locks and the bark garments as well as following other simple but firm devotional practices are also recommended which contribute to the realization of Śiva.

Nigamajñānadeśika states in his auto-commentary on *Jīrṇoddhāra-daśaka* verse 2 that the liberation propounded in the Śaivaāgama-s is the highest and superior to those conceptions held by other systems such as the Cārvāka, Kāpālika, Vedānta (Māyāvāda), Pāñcarātra, etc. and that such liberation is attained only by intense devotion to Śiva which in its turn is accomplished by complete servitude to Śiva. To perform the highest form of service to Śiva the devotional acts such as living in the holy Śaiva places, serving the devotees of Śiva, constructing and renovating the temples of Śiva are aides.[13]

In his commentary on *Civañāṉacittiyār* (*CC*) (composed by Arunaṉti Śiva which is an elaborate versified commentary on the twelve-verse text, Civañāṉapōtam of Meykaṇṭār) verse 310 Nigamajñāna firmly establishes that the self that has become free from the clutches of *mala-s* due to *dīkṣā* finally remains at the feet of Śiva in the state of liberation (*mukti*) and experiences its own innate undiminishing bliss. He reads the wordings of the *CC* as . . . *māṟāta cuvāṉupavam maruvik koṇṭē*[14] and he argues that *cuvānupavam* (= *svānubhava*) cannot be the same as *civāṉupavam* (= *śivānubhava*) and he further states that since in the fundamental text, *Śivajñānabodha* (which he considers as the basic one and the *Civañāṉapōtam* in Tamil of Meykaṇṭār to be its translation) there is only the compound word *svānubhūtimān* one has to read only *cuvāṉupavam* in *CC* 310.

Śivāgrayogin another great Śaiva Ācārya of the 16th century CE explains that *mukti* does not merely consist in the removal of all bondages but also in remaining one with Śiva who is undivided supreme bliss in the same way as the waves, etc. remain in the ocean after the storm subsides. He gives a brief analysis of the word identity (*aikya*) and finally concludes that *aikya* means identity with a difference which is equivalent to non-difference with a tinge of difference.[16] He also states that *aikya* actually means the manifestation of all the innate supreme qualities of the self which were previously covered by the *mala*.[17]

To drive home this point Śivāgrayogī gives the example of the quality and its possessor and that of the light and its source. He states that the self in the state of *mukti* possesses unconditional similarity with Śiva (*nirapekṣa-śivasamatva*), experiences ulimited self-bliss, (*paramānanda-svānubhava*) and eternality (*nityatva*).

It is obvious that these views distinguish the concept of *mukti* held by the Śaivasiddhānta system from those of the Nyāya-Vaiśeṣika.[18] One can also refer the following passages of unknown origin cited by Śivāgrayogin:

> *bhittvāyaṃ bodhakhaḍgena*
> *nirgacchatyaviśaṅkitaḥ*,
> *kevalaṃ paramānando*
> *dhīro nityoditaprabhuḥ*,
> *nāstameti nodeti*
> *na śrānto na vikāravān*.

Thus far we have briefly discussed that the identity with Śiva is the ultimate goal of the individual self to be attained, which is the state of liberation conceived by the Śivajñānabodha school of Śaivasiddhānta. We can also notice that the concept of *mukti* is much nuanced with slightly differing interpretations offered by various Śaiva Ācārya-s and commentators.

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Notes

1.Cf. *dharmā bahuvidhāḥ khyātāstat tadāgamacoditāḥ,*
na hi te mukhyadharmāḥ syurmukhyadharmāḥ śivoditāḥ
Īśānaśivagurudevapaddhati, *Kp.* 1: 5.

2. *caitanyaṃ dṛkkriyārūpaṃ tadastyātmani sarvadā.*
Mṛgendrāgama, Vp. 2: 5 ab.

Also cf. *dehā'nyo 'naśvaro vyāpī vibhinnaḥ samalo'jaḍaḥ, svakarmaphalabhuk kartā kiñcijjñaḥ seśvaraḥ paśuḥ* (*Parākhyāgama*, 1: 15).

Cf. *Varuṇapaddhati*, 4: *kiñcijño malino bhinnaḥ kartā bhoktā svakarmaṇām, śarīrāḍhyo vibhurnityaḥ saṃskāryaḥ seśvaraḥ paśuḥ.*

4. See *Nareśvaraparīkṣā* of Sadyojyoti 1:2.
5. *paśur nityo hy amūrto'jño niṣkriyo nirguṇo'prabhuḥ,*
   vyāpī māyodarāntastho bhogopāyavicintakaḥ
   Kiraṇāgama, Vp. 1:15.
6 Nareśvaraparīkṣā 1:2 and the commentary of Rāmakaṇṭha thereon.
7. *patiśaktitrayāviṣṭaṃ jagatsthāvarajaṅgamam,*
   bhramatyajñānamohena duḥkhādiparitāpitam.
   Mataṅgapārameśvarāgama, *Vp.* 4:43.
8. For further discussions on this important point see the comm.of Śivāgrayogin on *Civañāṉacittiyār*, 1: 27, and 33.
9. *nāpyevaṃ supratītatvāt smartā kāyetaro'styataḥ.*
   Mṛgendrāgama, Vp. vi. 6 cd has a similar view.
10. Cf. *Civañāṉapōtam*, 5 and the second example- verse. Also Śivāgrayogī's commentary on *Śivajñānabodha*, 5.
11. cf. *Uṇmaiviṛakkkam* of Maṉacākamkaṭantār, verse 3. Here the Tamil word *poi* meaning false is used to denote the bondages which includes the material world.
12. See Śivajñānabodha, 11cd: *tasmāt tasmin parāṃ bhaktiṃ kuryādātmopakārake.*
13. सा च शैवी भक्तिः शिवभजनं विना न सम्भवति. शिवभजनं च शिवक्षेत्रवासशिवभक्तपूजनशिवार्चनशिवालयादिनिर्माणशिवालयाद्युद्धाररूप इति . . .

14. According to almost all the editions the last line of CC. 310 reads: மாயமெலாம் நீங்கி அரன் மலரடிக்கீழ் இருப்பன் மாறாத சிவானுபவம் மருவிக்கொண்டே. For civānubavam Nigamajñāna reads cuvāṉubavam.
15. See *Saṃgrahabhāṣya* on the *Śivajñānabodha*, 10.
16. ibid.
17. We see that in all these explanations Śivāgrayogin is very much influenced by Śrīkaṇṭna who is the earliest Śaiva Ācārya to write a commentary on the *Brahma-sutra* from the Śaiva point of view.
18. Refer Śivāgrayogin's comm. on *Civañāṉacittiyār*, 23.

G. SRINIVASAN

SĀṂKHYA: AN ANCIENT PHILOSOPHY UNIFIES SCIENCE AND RELIGION

The Veda-s have roused man's curiosity around the globe at one stage or another. Just to know that so many intellectuals dedicated themselves to unravelling its meaning, is a tribute in itself, even though they failed to agree as to what the ancient creations really meant. Some extolled its virtues and praised it to the skies. While others weary from wresting a meaning, condemned it to the dungeons of despair. Are the Veda-s an esoteric creation and if so who composed it in ancient times? Thereby hangs a historic tale of an intellectual colossus, who mathematically solved the riddle of manifestation aeons ago.

One is immediately prompted to raise the question 'why was it's real meaning not exposed in all this time'? Some modern intellectuals attempting the translations misjudged its scientific content for one thing. An erroneous 6000-year guesstimate of its origin prevented researchers from suspecting a possible difference in meaning of words from an older form of Sanskrit. For instance in current Sanskrit the term *duḥkah* means 'pain' but in the older version it is 'stress' as a technical term. A not so widely known fact was that Vedic authors of oral creations depended on the natural process of 'experiencing' real information as an ideal way to understanding phenomenon. Today animated graphic techniques make it easy to communicate the most complex ideas. In Vedic times too, the same principle was used to produce a dynamic imagery through a precisely formulated oral system. The verses contained six types of controls as rhyme, rhythm, tone, inflection, emphasis and onomatopoeic meaning. Applying these factors to each set of verse 'simultaneously' through the learnt 'meditative *siddhi* technique' created a real experience in the mind. The *dharmamega-samādhi* state helped to understand the meaning the author tried to convey. This process established an unequivocal understanding of the author's purpose in creating the verses. The Prāti-śakhya, also in a similar metric form as an adjunct to each Veda, aided it. The fact that the original authors saw the need for a supplement to aid comprehension provided an important clue to Vedic profoundness.

The foregoing is an important reason why the 'non-meditative' translations of the postglacial rewritten manuscripts invariably yielded utter gibberish. Most translations failed because the researchers made the serious error of splitting up sets that destroyed a verse's contextual meaning in a Siddhi process. Few had that patience, except perhaps Swami Vivekananda, Sri Aurobindo, Lokmanya Tilak and Jagadguru Bharathi Krishna Thirtha among others. They took the difficult route of going through the original versions. The Lokmanya and the Jagadguru investigated, hypothesized and had the courage to write about it. Recent research indicated that Veda-s contained a very advanced axiomatic theory of a Universe. It functioned on a holographic basis or through the concept of *māya* which was misconstrued as an illusion. Such an advanced concept unequivocally unified the controversial 'material / spiritual' divide through axiomatic mathematics. Even today, Physics and Cosmology are strangers to the holographic concept as applied to the Universe. Probably scientific translators too would have had to wait for the research environment to catch up with such ideas.

The present writer crossed the barrier of disbelief due to a fortunate set of events. Decoding the very first *śloka* of the *Ṛgveda*, correctly, yielded a novel 'energy extraction principle'. It led to inventing an unusual electric motor that violated known electromagnetic principles (see details presented below). Similarly, the first *śloka* of the *Atharvaveda* yielded, by decoding correctly, a profound energy principal. It led to the fundamentals of quantum physics and the very foundation for a holographic phenomenon. It gave a decisive clue to the source of coherent energy in space. Tests carried out with an invented device (currently under improvement) confirmed that concept. Was it a coincidence that the very first verse in the *Ṛgveda* and the *Atharvaveda* defined the very first fundamental principle in electromagnetic and quantum theory? These experiences led to decoding ancient man's greatest and ultimate scientific achievement in the Veda-s. That process found that the ancient man turned out to be the teacher for mankind!

Science of the rational

The reality of the Universe is an axiomatic fact. Yet, a human-centric intellectual would not let it pass without a challenge. His argument would probably emphasize the duality seen in every aspect of human existence. Hence, he would postulate the need for an observer to confirm the existence of the observed. The implication being that in the absence of an observer the Universe just 'disappears'. This conceptual hyperbole exists at the very altars of our scientific temple. Both the 'concepts of particle-wave duality' and 'principle of uncertainty' were self-explanatory anomalistic principles that existed in Theoretical Physics (Physics). Then there were the enigmatic quantum fluctuations in a supposedly empty and vacuous space. The theory of Special Relativity (SR) exposed space-time contractions involving shrinking rods and slowing clocks which seemed to defy common sense perceptions. The unexpected failure of the Michelson Morley experiments to detect the medium for propagation of light in space spurred many of these principles into existence. The reason behind the plethora of unusual scientific principles is just one simple fact.

A measurement is an interactive process that takes time. Until the interaction is complete or the measuring cup is full, the observer cannot complete the act of measurement. This fact applies to observers of both the human and instrumented kind. The latter is merely a sophisticated extension of our sensory processes. Even the very act of observing the Universe is a process of measurement. The perplexing point here is when does the observer know the interaction called measurement is actually completed? So the observer invents a clock that shows an interval he arbitrarily calls a second. Then he moronically compares all measurements in terms of this holy second. The result was as expected, uncertainty. Imagine a blind man filling a measuring cup for a second when it actually needed just one tenth of a second. The scientific researcher had been doing just what the blind man did, overlooking the nine cups that overflowed. The natural consequence of such a process was somewhere down the line the measurements refused to tally, despite established standards of accuracy, in a catchword called dimensionality, that did not match up to the real Universe. Was there a way to tally this huge loss? The perfect answer comes from unbelievable quarters, for it transcends the history of modern man.

The desire for fame, wealth and the consequent pressure, from the fiercely competitive world of national finance, compounded by the invisible world of scientific peerdom, drove researchers to establish credible avenues of escape from unresolvable errors. The process of redemption was to dilute every serious and irreconcilable error through a profound principle. It is unbelievable but true that every profound principle in Physics and Cosmology, gloss over areas ridden with hidden problems that defies human understanding. After the Newtonian magnum opus on Gravitation in the 17th century, the twin theory of General and Special Relativity (GR and SR) offered the key to resolving the manifestation process.

Unfortunately, it opened the doors to a nest of Pandora's box-of-anomalies. Its prime anomaly, the perpetual 'equality of gravitational and inertial mass', was quickly laid to rest by propounding the Principle of Equivalence. The next major anomaly, was the necessity to find one of the nine lost cups, called the Cosmological constant. It was needed to balance the complex GR equations. Before long, another unresolvable anomaly turned up accidentally, which bailed out the GR theorems. Hubble, an astronomer, discovered an anomalous and enigmatic behaviour in the expected result of spectral measurements. It was in regions where, man the observer, could never physically verify. The rate of measurements, through his extended eye the telescope, seemed to get slower and slower as man peered future and further into the Cosmos.

Hubble 'theorized' that could happen only if the Universe was expanding, like a rubber balloon. Einstein immediately saw the avenue of escape to hide the missing cup in his GR conundrum. From it evolved the grossest theory of the Big Bang expanding Universe. Kind nature did not comply, for instead of hiding at least that one-cup to mollify the GR inadequacy, it sprang a surprise of an equally gross order. Other researchers from the cosmic bench went on a search, for there was a tremendous shortage of the basic stuff, the so-called dark matter in empty space. And GR needed it immediately to ward off the collapse of a theory that predicted the ultimate cosmic collapse in the Big Bang. Something very mysterious was happening. For the equations, that had not even spotted the missing nine cups, cried out for just one more cup. While Hubble ostensibly provided it just in time to support the expansion, the cosmologists were calculating the number (running into billions) of cups, needed to start the contraction. A fundamental question arose in the minds of the fraternity. Was the Universe really expanding and then whereto? If not, into what will it contract? And as the questions increased, science kept discovering more phenomena, which promised to decrease them, through a paradigm called unification.

Moving to the seat of action, space, where the treasure-chest containing the perfect answer hid, researchers found a revolution taking place, in thinking 'small'. In the early 1900's a series of anomalies cropped up that defied common-sense solutions. Stating it in lay language experiments on transmission of energy showed that the quantity and volume increased proportionately. While Hubble had the advantage of peering through an eyepiece to detect the distance related rate anomaly; the energy experimenters had the disadvantage of conducting only indirect measurements. For the physical parameters of energy-interactions were in the micro-dimensional region. In a bid to find the limits of the energy radiation spectrum, ingenious procedures were used to find the answers. But the nemesis called contradiction turned up again! Contrary to expectations, instead of increasing proportionately, it collapsed at the highest energy level. It took the world of Physics by surprise. Not having found a solution, researchers named it the Boltzman paradox and the Ultraviolet catastrophe in deep space.

Later, Max Planck conjectured through complex mathematics that as energy was always being transmitted in packets, cups or quanta, the observed characteristics were to be expected. Thus Quantum Physics was born but another serious anomaly was making the process of measurement uncertain. Scientists found they could not verify the position while measuring the velocity of a particle. Next, when it was located, they could not measure its rate of motion simultaneously. This quandary had to be resolved quickly for the scientists were unsure as to where to search for the elusive particle or quantum. So they propounded, under compelling circumstances, the Principle of Uncertainty. It stated emphatically that a particle's 'position and movement cannot be measured simultaneously'. We are now squarely back to the starting point of our dialogue when it only implied that the Universe disappeared without an observer. Heisenburg's principle of uncertainty had now certified it as being correct and the scientific community had no way out of this dilemma.

Was it possible that in this solid and real looking Universe an observer could not detect something? Scientists did some serious introspection. Armed with a further string of fringe experiments under various names, showed that the particle or quantum disappeared only for a moment. Though it was impossible to confirm the location, it could be guessed with a tool called quantum statistics. By now, the scientific fraternity had travelled the intellectual road of profound principles that started with the desire to be accurate and specific. But it had to be content with uncertainty and probability as key principles in Physics. Though credibility was at stake scientist refused to look for answers outside the laboratory environment. The reason was simple. Once it opened its doors to external principles, the logical continuity could become suspect and internal test for consistency broken. While theoretical science faced all the above intellectual hurdles, experimental science flourished, because a trial and error process led to concrete, usable results of some acceptable order. It was welcome, as in such a process one could not establish a theoretical goal initially. In this background, one can realize that acceptance of any alternate theory, however perfect, would meet with stiff resistance from the scientific community. For right now, all hopes are pinned on a theory based on 'super-symmetry' of 'super-strings'. What scientists were not aware of, the very source for all such theories was already lying hidden in a strange corner and defined in a stranger language.

Science of the irrational

So far, one side of the coin, the rational observer from a protected elite, was analysed and conclusions arrived at. It left the state of scientific enquiry, into the fundamental cause of Universal phenomenon, in intellectual limbo. The other side of this coin entailed a research process more complex and confusing, called holistic perception. Like in science it was also a measuring process but of a different order. This investigative area was very large indeed. It had under its ken the entire range of phenomenon that rational scientists would not deign to touch. The identifiable spectrum covered telepathy, clairvoyance, and psychokinetic phenomenon, under the umbrella of a pseudo scientific term called ESP or extra sensory perception. Then of course there was astrology; palmistry, numerology, I Ching and more, cleverly disguised through an ambivalent description like Oriental studies. It further extended to sensitive areas of unusual acts through divine intervention called miracles and manifestations. That had the silent and ambiguous approval of the respective religious pontiffs who automatically put a no-entry sign to an outside investigation. There were numerous fringe-events witnessed and confirmed by the lay public, like 'bleeding pictures' and 'milk-drinking idols'. Again, there were other events of oracular donkeys braying 'in' good fortune and mischievous poltergeist children breaking the neighbor's roof. Shamanistic performers exorcised ghosts and rural seers detected thieves through an oily betel leaf. Nimble fortune-tellers using seeds, sticks and shells divined the future while mystics made profound predictions from observing lizards, insects and birds. Voodoo, witchcraft, black-magic and the list of possible ways to perceive holistically grew without bound.

What is more thought provoking is the fact that while the multitudes swore by these experiences, the stoic silence with which the scientific fraternity greeted such news was indeed astounding. It looked almost like they were from another planet where laboratory experimentation and complex mathematics ruled every inch of the way. Science stands for objective curiosity itself and yet scientists failed to display this basic trait towards an enigmatic area. Even plain curiosity could have paid significant dividends by discovering esoteric principles underlying such phenomenon. And no one can deny that phenomenon it is.

Early European society had geared itself to tackle science on an organized footing from a few hundred years back. Europeans considered this area to be their domain and preserve. Experimental inventiveness based on the need to survive a hostile environment paid rich dividends in numerous ways and automatically established the proprietary status for its developments and products. The tropical and Eastern societies, on the other hand, continued with systems developed over long years of experience in surviving a more benign environment that was relatively stress free. The axiomatic Coriolis force endowed the tropical regions with the bounties of nature. It renewed, revived and recycled the environment in perfect harmony with nature's complex growth cycles. When nature itself played a decisive role in guiding their destinies into a state of effortless fulfilment it was no surprise that the incumbents in turn looked at natural phenomenon with wonder and reverence. That ultimately turned into divine worship. Their passive outlook and reverential attitude towards nature as an arbiter of natural and benevolent law gave them faith, courage and patience. They learned to await the cyclic changes with equanimity and optimism. Tropical inhabitants, world wide, type cast themselves into a mould of nature worshipers. They bent themselves to its will with utter submission. This was in stark contrast to the early European group who bent nature's forces to their will in a bid to survive the rigours of that location. A calamitous double fault in the precessional equinoctial-cycle had driven these settlers into this location. They overcame that calamity by innovative skill and a self-developed aggressive outlook. That gave them the experience to lead the world in the art of subjugating nature's forces. This very calamity yields the key to the diverse history of modern man on this planet. Plus the fact that a previous era had produced an intellectual solution to the puzzle of manifestation.

Nature's devotees in the tropics had already established the school for holistic investigation into natural phenomenon. It included the Mayas, Incas, Mexicans, Amerindians, Egyptians, Africans, Indians, Chinese, inhabitants of the Malaysian, Indonesian, South-sea island archipelagos, in short the dwellers of the tropics. They had diverse experience in the practice of the occult, mystic, magical, spiritual and a range of holistic practices in perceiving and understanding phenomenon. Unlike the scientific fraternity, this area functioned through a heterogeneous sprinkling of practitioners without a common platform of theory or principle. Most of their information, handed down from one generation to the next, made the process a subjective real-time affair. This group considered the observer and the observed were one, which eliminated the concept of measurement and its consequential collateral damage. It was recognized as a time evolved or axiomatic principle that the Universe was a real, experienciable, singular entity. So any artefact of mental or physical derivations could not separate out the observer from the observed. While the reality of the Universe as a factual entity was never in doubt, these investigators never attempted to establish a credible communication system. Such investigators experienced a feeling of certainty that prevented them questioning the acceptability of pedagogical descriptions and verbal definitions of complex events at face value. The possibility of variations in the choice of words and the structure of sentences in a pedagogical communication conveyed an air of inherent fuzziness. It made it difficult to extract the correct meaning. The consequence of this increasing gap in communication, not only marginalized them as a group from the scientific fraternity but split them further into smaller groups that battled among themselves for recognition. These investigators had unwittingly strangulated themselves with their own lack of communication principles. A few modern holistic investigators had attempted to establish a laboratory model infrastructure but the outcome had not found acceptance in the scientific fraternity. The laboratory type of observer/ instrument/ observed type of divide could not be introduced into holistic research where the researcher himself was the laboratory and his senses the instrument for observing himself. However in recent years Dr Puharich, a dedicated researcher into psychic phenomena, spent almost a decade investigating Uri Gellers' psychokinetic acts. He observed Geller's performance under the supervision of Stanford Research

Institute in the US, to establish scientific credibility. Despite confirmation of extraordinary psychokinetic acts, conducted under strict scientific supervision, there has been no reaction, except stony silence, from the ivory tower of Physics.

The Cataclysm in the Veda-s and its origin

India, due to historical advantage, took the lead in investigating holistic phenomenon. It included spiritual and yogic practices handed down ages ago from which it established a theoretical paradigm, based on disprovable axioms. While Physics had resorted to the unification paradigm to extricate itself from the intellectual mire of empirical science, the Indians based their thoughts on axiomatic principles that had the quality of unification built into it. These axiomatic, holistic principles formulated aeons ago, for all humanity, were the Veda-s in Sanskrit. These were a sublime creation, not because it was from any divine source as the nature-devotees in the tropics naturally liked to claim, but its logical structure was immaculate, consistent and self proving, as it was based on numerical axioms. The concept of a divine origin for the Veda-s had in support a number of circumstantial events that lead to this conjecture. The logical sequence of events leading to the needed background was cogently hypothesized through relevant mathematical adjuncts, by Lokmanya Tilak. He published the results of his meticulous research in his two classical books: *The Orion*, and *The Arctic Home in the Veda-s*. In it he hypothesized that a Vedic civilizations existed prior to the Glacial floods in the Arctic region. It had an equitable climate then due to certain precessional deviations in the planetary orbital cycles. Stating a truism, the historical memory of ancient events lingers in direct proportion to the calamitous level of collateral damage it invokes. One such event exists in all the profound writings and historical pronouncements of nations, countries, races, religious and ethnic groups of people, the unforgettable flood.

The glacial floods virtually destroyed all signs of human achievements or progress in the previous era. It left in its aftermath no relic of any importance that could have provided a handle of connectivity with civilizations that must have existed earlier. However, there is some confirmation through recent media reports of archaeological findings containing 40000-year-old human artefacts and implements in the Arctic Circle. Scientific corroboration of the glacial-melt causing the floods have been well established and documented to erase any doubts about its veracity. The glacial catastrophe occurred more than 10000 years ago. The survivors were certainly not the first-line of Homo sapiens so one had to believe they had forbears before the floods. A major reason for the historical haze surrounding pre-glacial man is this catastrophe. By wiping out any vestigial signs of an earlier civilization, it eliminated the motive to look for evidence in currently developed areas. This uncertainty of origin was one of the reasons for a divine source for Vedic aphorisms.

The Veda-s contained information in a language that was austere, cryptic and most unlike a primitive creation. For the verses structured on a rigorous metric interval, displayed the intellectual skill of its authors. Creating poetical compositions at the best of times required a huge vocabulary and a flexible flow of words to maintain a rhythm. Resorting to this style of communication meant they were deliberately hamstringing themselves with the full knowledge that the process of information transfer would be made difficult. The normal question from this generation would be 'why would they take the difficult path', but it has an answer. They could not have created the unusually large number of verses, in the same style and format (ensuring the same origin), in the 4000-year interval after the flood. That is assuming evidence of Vedic creations was first exposed as late as 6000 years ago. Even today with all the advertising, publishing and other media marketing aids any serious literary creation fails to get wide acclaim in less than a couple of years. If we go back 1000 years, there exists no widely known physical evidence of the prevailing thoughts then except on stone. That at best can be the equivalent of a few hundred verses. Considering the logistics alone, of collecting tens of thousands of verses into one area, without an associated system, is well nigh impossible even in 6000 years. Soon after the floods, the only immediate concern of the survivors would have been 'how to survive' and not 'how to compose verse'. The Veda-s could never have been composed after the floods for the intellectual content far surpasses even the knowledge of scientists today. Just a cursory inspection of a statistical growth-modelling algorithm gives about 12000 years for Vedic information in our possession.

On deeper analysis, one found that the clues in the Veda-s itself were an unimpeachable source to proclaim its origin. It was indeed a veritable time capsule for modern man. Lokmanya Tilak, who sprang to the quick because of derogatory statements made by occidental translators of the Veda-s, diligently sought out Vedic clues. The esoteric clues made him look at the most accurate clock in the Universe, the stellar sky. By a series of logical and meticulous analyses based on mathematical verification, he deduced the probable and possible date of Vedic creations, after taking into account the dislocation caused by the glacial melt. He arrived at a possible 12000 years to a probable 20000 years for the intervening period. Then he found that the Vedic anomalies in the climatic, solar and stellar cycles were resolved by locating those ancient observers within the Arctic Circle. The variations in the cyclic precessional period of the equinoxes contributed to an uneven polar climatic cycle. (Vedic theory shows that the Solar system orbit in the Galaxy has an eccentricity value similar to planetary orbits.)

Lokmanya along with other geological scientists and colleagues from Europe calculated and established the range of temperature variations that would have been possible then. It showed that, in the cycle prior to the glacial floods, equitable temperature conditions would have prevailed for a long time in the Arctic, when human civilization could have flourished. He found another fallout. The Zend-Avesta (Zoroastrian religious book) was indeed of the same origin as the Veda-s. He discovered detailed confirmation for his hypothesis from the description of the then prevailing climatic conditions recorded in it. The succeeding generation of survivors, oblivious to their pre-glacial origin and being nature worshippers, naturally ascribed the Vedic aphorisms to a divine source and abelled it as a 'permanent' creation that was not of 'human origin'. But they did not realize that axiomatic creations too could be defined in the same way.

Proof through Stellar positions and post glacial renaissance

Further, the passages in the *Atharvaveda* under the Nakṣatradevatyam verses identified a sequence of precessional equinoctial coincidences beginning with the Nakṣatra Punarvasu, the Vedic zero degree ecliptic position. The recorded coincidence could have only occurred 32000 years ago for the immediate coincidence had taken place just 6000 years back. That was too short a period to rationally justify the quality and quantity of Vedic creations. The fact of its mention is verifiable evidence, which confirms the observation of those stellar sequences by ancient witnesses. It provided an acceptable connectivity to their period of development. Their pinpointing the ecliptic crossing in the Nakṣatra Magha when the floods would have taken place acts as additional evidence. Another puzzling factor that adds conviction is the question 'how could they know to accurately calculate precessional cycles when knowledge of this inertial process was a post Newtonian event'. A more precise proof exists in their choice of twenty-eight Nakṣatra positions to describe the precessional progress. The number came from an advanced scientific theory mentioned below. In it, a circle contains twenty-eight axiomatic sectors of a coherent state, instead of the arbitrary and primitive 360-degree division in postglacial thought. Not withstanding these clues, there is another scientific evidence that confirms by default. The answer as to why they created the verses in rigorous metrical framework became clear when the present writer decoded, through the Siddhi process, the first and grandest *śloka* in the *Ṛgveda*: *agnimīle purohitam*, *yajñasya devam ṛtvajam*, *hotāraṃ ratnadhātamam* turned out to be an extraordinary theorem on extraction of energy from space by triggering it into an expansive state. Surprisingly the composer had built-in the proving answer to this theorem as a numerical code wherein each letter stood for a number value. The number, precise to the third decimal place after dimensional conversions, was equal to the modern value of a relative volume of light or Electro magnetic wave formed in one second. That information provided the motivation to invent, test and demonstrate a free energy electric motor. Its novelty lay in the fact that it violated Faraday/Maxwell electromagnetic laws, as it had no magnetic field. It not only worked but also displayed free energy or over-unity efficiency characteristics. This is a singularly effective proof of Vedic excellence in scientific knowledge. The writer and his eldest son demonstrated the motor and explained its principle of operation, outside the known electrical laws, at the Gravitation Energy Conference in Hanover in 1986. The details of the motor were published in the Indian Express on 24th- November, 1987.

How could the Vedic forefathers have known all this unless they had cracked the scientific codes of nature? There is an excellent reason given further below. However, a little digression will lay the correct foundation to show the contrast between the two systems of scientific analysis. Briefly tracing the 10000- year diary of human renaissance, after the floods, leads to some hypothetical conclusions. It also offers a logical explanation to many conjectured 'facts' of history. The survivors from the Arctic Region turned southward, into Europe, Asia Minor, Persia and India. The present European stock took the path of confrontation to battle out the climatic conditions in Europe, and as described earlier, managed to survive the rigours of that region. They overcame nature's hurdles by sheer will through a range of adhoc innovations that European history extolled proudly. The fact that the origin of all white populations anywhere in the world today leads back to Europe provides a signal confirmation to that hypothesis.

The Asia-minor visitors not harassed by the weather gods continued to survive comfortably until a spontaneous genetic re-awakening drove them into intellectual and philosophical innovations. That has produced the only two monotheistic disciplines of

Christianity and Islam in one area, almost at the same time, relatively speaking. The older form of Judaism historically had a part to play during the floods but later, it probably influenced the newer theism. It is very indicative that all these theistic disciplines have holistic perception, as the base for its spiritual practices. That cannot be a mere coincidence for they are very divergent in their religious goals.

The settlers in Persia and India brought with them the relics of the glacial melt in an unusual form. It was a complete system that 'developed, maintained and practised' the natural laws of Universal manifestation based on axioms, as a continuous and continuing process. The pre-glacial ritualistic practice of repeating the memorized verses daily from the age of seven onwards under the tutelage of *guru-s* or holistic teachers of different schools, ensured the continued transfer of all the informative verses to successive generations. Instead of creating books, they created a 'human information' memory bank. This living library, based on the genetic propensities of the individual, trimmed, trained and honed to perfection by the specific sage as *guru* for each discipline, transmitted knowledge to the next generation. It produced the most effective instrument for transferring knowledge to their next of kin through a human memory bank based on genetic lineage or *gotra*. The *gotra* system was linked to stellar positions, or Nakṣatra-s, based on axiomatic facts of genetic propensities. The Vedic system of composing verse for oral transmission was a superior form of communication compared to processes that depended on scripts. Its perfection also lay in the construction of memorable phrases, each letter of which, stood for a numerical value. Hence, they were able to transmit even twenty-five decimal-place-numbers without error. Trained in meditative practices the students became adept in each discipline that needed no pen or paper. The written structure of Sanskrit developed much later by postglacial survivors, was a primitive and incomplete effort at preserving those Vedic verses. The nth generation survivors seemed to have forgotten, the six built in factors for oral communication, (mentioned in the first para,) that a meditative Siddhi process needed. This fact is glaringly evident in some modern translations of two adjacent verses in a set. Often it shows no connection between the two whatsoever. But as every meditator knows one can extract the true meaning of a set only when all its related verses are held simultaneously in a state of contemplation or *dhyāna*.

An effective pre-glacial system that had continued for ages survived the cataclysmic event by the sheer momentum of past practices spread widely. The relatively few survivors were able to regurgitate their memorized knowledge without a break. It ensured the complete revival and renaissance of Vedic knowledge. That, ostensibly, was one reason why this group lacked motivation to re-invent religious, philosophical or scientific systems. Vedic scientific knowledge was epitomized in one pre-glacial creation the *Bhagavadgītā*. It had for its axiomatic core, the creation by an intellectual colossus Maharṣi Kapila, the Sāṃkhya-yoga. The unforgettable and dramatisable background creation, the *Mahābhārata* had both the *Bhagavadgītā* with the imbedded Sāṃkhya-yoga as its scientific and philosophic foundation.

To appreciate the sheer ingenuity involved in creating this information transfer process one must realize it targeted three groups simultaneously. While Sāṃkhya-yoga (Sāṃkhya) or the theory of counting as Jñāna-yoga focussed on the rational intellectual, the *Bhagavadgītā* provided the philosophic meaning through a pedagogic dialogue between the personalities of Śrī Kṛṣṇa and Arjuna as Bhakti-yoga. And finally at the lay public through the most vibrant and unforgettable setting of a battlefield background with the possibility of dramatizing every event in the manifestation process as Karma-yoga. It was not a religion but an axiomatic science that practised its laws holistically and ritually which eventually gained a religious equation. It was an elite concept of practising axiomatic laws called Dharma. The theory based entirely on axioms had eternal validity. For one cannot disprove an axiom.

Above all, it was a system practised by the preglacial forefathers and an accident of nature left it as a relic to postglacial man. The verse 54 in Sāṃkhya gives a circumstantial clue to its origin. The range of manifestation is defined as *brahman* at one limit and *stamba* or fixed-point as the other. This definition could never have been created in the postglacial scenario. For Brahmā, here, is a revered, pivotal deity, whereas *brahman* is a technical term for the field of cosmic space in the earlier era. Modern translators must realize that the Veda in verse was not meant for this generation just as we know that Physics today is not aimed at a civilization surviving a holocaust. Additionally, a telling fact to ponder over is that how and why did the re-writers of Veda and Avesta cover the same process and period, in two different scripts, at about the same time, if they knew of their origin? Again, why was there later, a proliferation-of-re-interpretations as Bhuddism, Jainism, Vaiṣṇavism, Śaivism, Viśiṣṭādvaitism, etc., if it were not a clear indication of dissatisfaction in understanding the preglacial gift? Maxmuller, under the firm impression that the Veda-s were a superior form of polytheism, classified it as a henotheistic system, a subordinate to his ideal, the monotheistic religion. His dogmatic views in fact set the pace for mutilating Vedic translations by modern research workers. Despite the foregoing pedagogy, what follows is clinching proof, for the mathematical contents and scientific concepts in this axiomatic theory could never, never have come even from today's scientific elite, let alone post-glacial man. The surprise of surprises lies in this ancient treatise, the Holy Grail of unification, that exposes the error in a so-called axiomatic constant of GR that shot Einstein into scientific fame. Therefore, there cannot be any doubt that the *Mahābhārata*, *Bhagavadgītā* and its core, the Sāṃkhya-Yoga, belong to the same period and considering its extraordinary scientific content, as shown below, it certainly cannot be of post -glacial origin. The confidence, that this theory is precise and correct, comes only from the fact that its numerical parameters match those of Physics with a better-than-acceptable order of accuracy. These comparative numbers are shown below in a tabulated form.

The axiomatic and unified theory of Sāṃkhya

What did Kapila propound in the Sāṃkhya-yoga (Sāṃkhya) that entitled it to be the core of the *Bhagavadgītā*? It is highly indicative that in chapter 10, verse 26, Śrī Kṛṣṇa identifies himself with Muni Kapila as the master of Siddhi. Sāṃkhya is not only mentioned by name in the second chapter verse 39, but its heading is Sāṃkhya-yoga, as an introduction to the most profound philosophy on which the subsequent dialogues proceed. Its importance is doubly certified as the principles of Sāṃkhya are mentioned several times in almost every chapter. Kapila created 68 sets of verses (total 70) or *sūtra-s* (theorems of logic), each of which contained a proposition and its solution that explained the entire manifestation process of the Universe. While it is well nigh impossible to do justice to this extraordinary theory in this short expose, this brief highlight of its axiomatic principles will be shown as a lesson in logic.

1. The first verse, which had the starting proposition as a query, also contained a conditional solution. The test for its acceptability depended on the correctness of subsequent solutions. It was an intelligent way to connect all the propositions rigorously to the first solution. The method of elliptical negation provided logical internal proof. Even today, Physics would not impose such a constraint for it cannot unify even one set of forces.

2. It was based on numerical axioms, which cannot be disproved and was valid for all times. No theory in science is based on numerical axioms as of today.

3. The entire mathematical process involved only counting. Sir Roger Penrose, author of twister theory,

foresaw that a correct theory could only be based on some principle of combinatorial counting.

4. Sāṃkhya theory is based on starting from a clean slate. Physics was started right in the middle from experimental inputs that became empirical and so has tremendous complications for it to find its clean slate.

5. All manifestation processes were defined by one type of event and that was an interaction in three modes. Science today has a variety of definitions, like mass, momentum, acceleration, energy etc., except quantum theory which counts the rate of phenomenon, based on the Planck's constant. It is the closest to the Sāṃkhya principles.

6. The first interaction can axiomatically be only between the first two objects. So all the laws of interaction must be completely derived within the very first interaction. Physics having started in the middle has a very long way to go before it can define the first interaction.

7. All counts of interactions were always a ratio between one set and another similar unit, so that dimensionality of the interacting objects cancelled out and only a pure relational and dimensionless number formed the solution. The unit 1 in Sāṃkhya is a ratio of infinity upon infinity. This is an important feature

in science for keeping account of dimensionality, which complicates Physics to ridiculous levels.

8. Since only interactions were to be counted, all manifestation consisted only of oscillations or vibrations. In terms of a scientific concept, it meant that Sāṃkhya treated the Universe as a vibrating hologram (spirituality or ethereal vibrations in lay equivalence). It was either changing its state by transmigration of stresses or oscillated in the same location as a frozen hologram. It is an advanced concept that removes all the anomalies in Physics mentioned in the second paragraph.

9. Interactions take place in three *guṇa* modes: simultaneous, resonant and radiant states. The equivalent in Physics is the inelastic or *tamas*, elastic or *sattva* and weak interactive force or *rajas*. The three Sāṃkhya modes dealt only with time cycle variations as a counting procedure. Logically in a dynamic theory cyclic time was the true variable, for Sāṃkhyan space being real and substantial, could not vary.

10. Space as the foundation of the Cosmos was described only by the relative inter-active qualities needed to sustain manifestation and ensured that only the process of counting interactions was used to account for its balanced state. From the scientific point of view it was not necessary to consider the quality of

space or its contents and showed that Sāṃkhya was a relativistic theory.

11. Manifestation is self-similar and scale-invariant. This allows the same formulation to be applied mathematically to define the Universe, Galaxy, Sun, Nucleon, Electron or any particulate state through one constant parameter. Physics, not being scale invariant, needs at least three parameters and they are not constants.

12. The fundamental field of space in Sāṃkhya is mathematically defined in Sanskrit as *aikānta* (coherent or frozen as a single entity), *atyanta* (without end-perpetual), *atho* (dynamic) and *abhavata* (unmanifest or balanced). Physics cannot define space as it is classified as a vacuum.

13. The holographic mode of manifestation is proved mathematically by showing that all phenomenon is bound simultaneously by a spectrum of seven states and released sequentially be one mode. The enigma in science, why sound, light, particulate, molecular, atomic, nuclear and sub-particle level have a periodicity spectrum, is resolved axiomatically.

The above parameters are some of the 'easy to understand' aspects that differed from Physics. The mathematical aspects of this theory are all encompassing, profound and complete in all respects. The unified solutions are derived internally and matched accurately to provide numerical answers to every known and unknown stable parameter in Physics and Cosmology. It has its own system of internal proof by matching six alternate derivations to twenty-five decimal places. Sāṃkhya enables the tabulation of the entire Cosmic manifestation parameters similar to any mathematical log table or almanac, with the certainty there will be no phenomena found falling outside it. This aspect is not possible in science today. How do we know Sāṃkhya is right? Differentiating the Sāṃkhya-derived-mass of the Universe by its smallest displacement leaves a precise single unit-angular displacement value of the very first interaction. Such accuracy is possible only in the realm of the divine! Sāṃkhya also gives equally accurate numerical solutions to both scientific and holistic problems in phenomenon. The latter process by itself is an extraordinary confirmation of Sāṃkhyan supremacy, for science has deliberately closed its eyes to it and actually believes holistic perception does not exist!

An overview of Sāṃkhya axiomatic principles in relation to Physics.

An outstanding feature of Sāṃkhya is that no measured or empirical inputs are required and the axiomatic theory starts by manipulating the interactions between two objects in various ways. Explaining briefly, Sāṃkhya is based on counting only oscillatory interactions as a ratio of a standard and axiomatic cycle of 10 counts which are dimensionless, scale-invariant, coherent, synchronous, reflection invariant and symmetric. Though space has substantial qualities identified as the Puruṣa State, it cancels out, as all measurements are relative comparisons through its smallest unit the Mūlaprakṛti. So the Puruṣa's basic qualities are not mathematically relevant in defining phenomenon. Any Sāṃkhya equation is always the algebraic sum of three *guṇa-s* as *tamas* (strong force), *rajas* (weak force and gravity) and *sattva* (Electro-magnetic force) or a ratio of *tamas* / (*rajas* into *sattva*.). Hence, all equations compare only three real dimensions. There are three cyclic states to define time and are governed by three principles,

Simultaneity, Self-similarity and Relativity and these have scalar (full force), tensor (stress dependant force) and vector (time dependant force) characteristics respectively. All of space is always in a dynamic oscillatory state, at an axiomatic rate of 296575967 oscillations per cycle of 10 oscillations or 299792458 oscillations at a metre wavelength / second, which equals the velocity of light in vacuum. The extraordinary fallout from deriving the holographic oscillatory state is that it corrects velocity of light in Physics relativistically by the solar orbital velocity in the Galaxy by the factor 1.010845. Michelson & Morley detected this corrected value but no one realized that it was relevant and thought the experiments failed! Their results displayed a Doppler blue shift in frequency. Hence, the frequency of light in the Solar system cannot be constant. It automatically explains the cause of global warming, which in fact led to the glacial catastrophe.

The Sāṃkhya division of interactive states is shown only to compare values in Physics. It is shown in a simple and generalized way to make it understandable to non-scientists. The reader's attention is drawn to this fact that in Physics all values have been measured whereas in Sāṃkhya all values are calculated from axiomatic variations of the numeral 2 and that principle was evolved more than 12000 years ago. Despite that, the difference is extremelv small. All numbers are interactive count rate per self-similar cycle. Where dimensional values are given for comparison, the Metre-Kilogram-Second system is used with unit time as 1.010845 seconds, due to the relativistic shift from the solar orbital velocity. Values in Sāṃkhya being axiomatic derivations it can never change. (B=Billion. L=Light. Y=Years. M = Mega. G = Giga). Numbers shown with like 10e+6 means it has 6 zeroes or the real value is a million counts. Or 10e-6 means it has 6 decimal places or 1/1000000th = 0.000001.

Sāṃkhya Stable States Eqivalent in Physics in Last Column

puruṣa	andha-tamisra	max mass in blackhole	no equivalent
prakṛti mahat	moha-state	max mass in coherent state	Hadron-quark domain
prakṛti sapta	mahā-moha	max mass in resonant state	Hadron-Nuclear domain
vikṛti mahat	moha-state	min mass in coherent state	Lepton-Electron
vikṛti sapta	mahā-moha	min mass in resonant state	Lepton-Neutrino
mūla-prakṛti	vikaro state	min mass in transmigratory state	no equivalent

Stable Mass particles compared to Planck's constant as energy value

Sāṃkhya	Mass count	Physics kgs	Sāṃkhya kgs	Sāṃkhya GEV	physics
puruṣa	10e+50	None	0.9149	5.133e+26	None
prakṛti mahat	50-8 = 10e+42	2.177e-8	2.203e-8	1.236e+19	Planck-mass
prakṛti sapta	50-25= 10e+25	1.672e-27	1.675e-27	0.93927	Proton
vikṛti mahat	50-28= 10e+22	9.109e-31	9.11 e-31	0.511 MEV	Electron
vikṛti spectra	2π 10e+17	6.626e-34 (Joules/sec)	6.7e-34 (counts/sec)	53.45 EVx 7 (7 neutrinos)	Planks constant as energy unit
vikṛti sapta	50-33= 10e+17	None	9.53e-35	53.45 EV	Neutrino
mūla-prakṛti	1 count	None	1.344e-51	7.543 e-16 EV	None

Interactive qualities in a cycle (Not identified in Physics)

Principles of Yuga	Yugapac- Simultaneity	Swabhava- Self-Similar	Kramasa- Relativity
Yuga - Time Cycle	Instantaneous- Space like	Resonant - transmigant	Sequential- Time like
Sarga- Int. creation	Abhimāna- (self potential)	Tensor interaction	Ahaṃkāra- (acceleration).
Sarga- Ext.creation	Linga- Mass	Vector interaction	Bhava- Charge

Axiomatic Sāṃkhya and Einstein's cosmic concepts

Observations in Universe	**Sāṃkhya-derived**	**Einstein-Estimated**	**Error in Physics**
Radius-Maximum	19.26 B.L.Y always	18.84 B.L.Y	Time cycle
Time cycle	30.64 B.Y always	29.76 B.Y	Time cycle
Radius Today	12.8 B.L.Y always	13.19 B.L.Y	Time cycle
Hubble expansion rate (conceptual error)	6.283e+17 Change in Entropy of space	Megaparsec/ 49000 = 6.23e+17	Concept of Space
Critical Closure-Density	3.63e-25 kgs/m^3 always	1.48e-26 kgs/m^3	Error 8 Pi
Expanded Envelope	1.5e78 m^3 always	3.83e+79 m^3	Error 8 Pi
Mass of Universe	7.8e +52 kgs.	5.68e+53 kgs	Error 7
Radius of Universe	5.99e +25m	1.236e +26m	Error 6/Pi

Sāṃkhya Holographic states in counts per cycle				**Class in Physics**
Class	Tamas	Rajas	Sattva	Spectrum
Total counts-	10e+28	Interactive	10e+22	

10e+50	Entropy	Flux	radiation	
Coherence-(Tāmasic)		3 axis-synchronized		singularity
Andha-tāmisra	10e+8 Black hole	28-8 =10e+20		Black
Prakṛti-mahat		2 axis Synchronized	Coherent Limit	Planck-mass
Moha	10e+10 Coherent	20-10= 10e+10		Heavy-Quark
Mahā-moha	10e+10 Resonant	10 - 3 (axis) = 10e+7		Quark
Interactive-balance		Spherical Flux 3 axis		Strong
Prakriti Sapta	22 +3= 10e+25	22+3 =10e+25		Hadronic
Rajasic	Interlocked mode	Area Flux 2 axis	Resonant-Limit	Bosonic
Abhimāna		8+3 =10e+11		Phase potential
Ahaṃkāra		8-3 =10e+5		Phase velocity
Liṅga		9-3=10e+6		Magnetic
Bhava		9-3x2=10e+3		Electric
Sāttvic		Radial flux 1 axis	Radiant Limit	5.133e+ 26 GEV
Vikṛti Mahat/Sapta	25-3 = 10e+ 22	20+5=25 25-3=22	10e+5	1.236e+ 19GEV
Tusti - internal	10e+20	16+4= 10e+20	10e+4	0.93927 GEV
Vikāro	10e+16	3+13= 10e+16	10e+3	0.511 M EV

Tusti-external	10e+13	16-3= 10e+13	10e+5	53.45 EV x 7
Siddhi	10e+8	13-5=10e+8	10e+8	53.45 EV
Mūla-prakriti	1	1	1	7.543 e-16 EV

There are a host of related parameters that will be published later in the author's book the 'Secrets of Sāṃkhya' along with an accurate scientific comparison that puts Sāṃkhya on the pedestal of 'Theory of Everything'. Coming to the major anomaly of the 9-cup loss during measurement, that started the train of redemptive principles in Physics, Sāṃkhya solved it most elegantly. Recall that the blind man held the measuring cup for one clock second, as he could not detect the completion of this process. Sāṃkhya principles axiomatically derived the smallest measuring cup with the fastest filling rate of seven-cups-at-a-time and stopped filling automatically because the potential difference became zero! Then there was no loss at all for the observer just counted the cups, as and when he took them. Now his measurement would always tally, with what he took and what was left, as he could never be faster unless he filled more than 7 cups at a time. The axiomatic spectral characteristics forbade exceeding 7 states. In plain language, if one immersed the flattest measuring cup just below the water level, it fulfilled those conditions. Scientists should 'see' that process as the interactive flux transfer rate in a black hole or frozen hologram, confirming Hawking's diction that its surface area can never decrease. The proof (shown in table above) is that even the much larger Planck's constant is also equal to seven Neutrino masses acting simultaneously as a photon in a radiant spectrum!

Why did not scientists arrive at a similar conclusion? There were two major reasons. Planck calculated the value of the quantum by evaluating experiments that measured black body radiation to simulate a balanced state. He evaluated radiant quanta in transmigratory motion and concluded that was its final value. According to Sāṃkhya, it was the equivalent of the quanta in the radiant mode of an interaction. But a quantum at 'rest', the Mūlaprakṛti, interacted in the simultaneous or frozen mode of a black hole and its value was very different. It was 10e+17 times smaller or it was equal to one unit of change in the entropy of a tiny blackhole that Sāṃkhya has identified in every point in space. Such a small unit of measure hidden in the Planck energy scale caused the uncertainty in measurements, value of matter density, particle wave duality and the enigmatic Planckian fluctuations. It is indeed close to the Cosmological constant that Einstein threw out as his blunder. Only when a fluctuation exceeded a change in entropy equivalent to 10e+17 it radiated a photon. So this huge energy reservoir was hidden. Hubble detected this delay and misread it as an expansion, for logically the unit rate of change in entropy will take place only at the very end of an interactive radiant cycle or 10e+17 metres away.

The numerical proof for this fact comes from the enigmatic 2.7 degree Kelvin background temperature in space that Peebles et al recorded. The 10e+17 modes of change in entropy in a micro black hole in space logarithmically equals the natural log value of e = 2.718 or the total sum of self-similar change in volume per cycle. Mathematically it could never exceed 2.718. Hawking et al exposed the entropy value but as a macro black hole phenomenon on a solar scale, for science was apparently unaware of the concept of scale invariance and reflection symmetry in a frozen hologram. So a tiny black hole is no different from a massive black hole except for its self-similar time cycle. As a simple example if ten people clap one after another the ten sequentially related claps could be counted as 'ten claps' but if all ten clapped simultaneously only 'one dense clap' would be counted. It described charge and mass concepts respectively in a holographic world. Secondly, the concept of energy to define phenomenon in space was incorrect. The frozen mass quanta or Mūlaprakṛti mass vibrating in the same location of space as a coherent hologram had not been taken into account. It provided the missing dark-matter-mass value (that cosmologists were searching for) as Planckian fluctuations. Another serious error had occurred in Physics. Interactions always act in a straight line and that is an axiom. Hence, there can be no curvature inherent in any fundamental interaction. Only the loci of a sequence of interactions looked curved but Reimann and Gauss geometry made it a fundamental characteristic of space. Einstein used it as the basis for GR, which introduced the erroneous axiomatic constant 8 Pi. Because of the foregoing anomaly, Einstein desisted from defining a singularity. For his problem was in defining the boundary of a point! Opening out 8 Pi through self-similar mathematics of the Sāṃkhyan Andhatāmisra domain displayed the hidden entropy spectrum in all its glory, as shown in the tables above. That concept was the very stroke of a genius, Maharṣi Kapila, the veritable intellectual colossus of a pre-glacial era.

While laboratory instruments emulated all the five senses, it could not imitate natures' own instrument the brain, which was the core that maintained all forms of life. Sāṃkhya proves that the two halves of the cerebral system were a sensory signal multiplexing instrument, *buddhi* and *siddhi*, based on the same interactive *guṇa* qualities of space. It was indeed the most magnificent instrument to detect a null current or equipotential state. The brain, detecting the Mūlaprakṛti stress currents as an imbalance in the potential of the two cerebral lobes, transmitted its difference through the (eye of wisdom) pineal gland to the *mūlādhāra* or the lower spinal plexus that magnified it. It was an experiencable signal, the much spoken about *kuṇḍalini* current. On receiving a human query, the two unbalanced cerebral lobes went on a furious search till they reached the balancing point of a null Mūlaprakṛti current. On receiving that answer, the human gave a sigh of relief, demonstrating his utter satisfaction. That process signified the symbolic 'OM' state. It was epitomized in Patañjail's *Yogasutra-s*. All holistic phenomenon like ESP, astrology, miracle and manifestation that seemed irrational was due to the Mūlaprakṛti surge. It was caused by a phase-shift or 'twist in space' that had not yet become an identifiable *vṛtti* or photon. It resulted in a momentary scalar force whose origins were not detectable. The unvarying shape of the lunar and solar tidal envelope around the earth is a further witness to the Mūlaprakṛti surge. Hence no instrument based on measuring an energy differential could detect a change in the phase shift of a potential. Aharanov and Bohm proved this point through experiments. But every cerebral system based on genetic cells in man, animal or plant could detect it, as a change in feeling, mood or physical state.

Backster proved this aspect through experiments on plants and it is known as the 'Backster effect'. Especially, more so for man, when he was in the null or balanced Theta brain wave state of 3.75 cycles per second in deep meditation. The Maharishi Mahesh Yogi's students bounced 'crossed-legged' along a laid out demonstration course, in full view of the public, in the Theta or *siddhi*-state. Āyurveda operated through the same guṇa laws but applied to 'genetic-molecules'as *vāta*, *pitta* and *kapha*, synonymous with *sattva*, *rajas* and *tamas* states respectively.

As everything was affected by the ever-present stellar Mūlaprakṛti stress transmigration currents astrology played an important part in influencing the trends in all interactive aspect of genetic matter. Kapila, through his holographic theory, gave a mathematical basis to understand one of the most enigmatic concepts that pervade all religions. The concept of the human soul and its consequence was the interaction of a resonant hologram that acted according to the principles of the three *guṇa-s*. Epitomized as the (field theory) *kṣetrajña* of (actions) *karma* in the *Bhagavadgītā*, it followed the same axiomatic laws of a *vṛtti* or photon but in its own time cycle. Dr. Moody had published accounts of 'near-death-experiences' of over 2000 people that were nothing but a refusal of such wandering holograms to disintegrate on those occasions. Kṛṣṇa tells Arjuna the same fact that those he hesitated to slay were already dead as their holograms had lived out its time then! The Hughes Drever experiments did detect the Mūlaprakṛti stress transmigration current in space but was declared an instrument noise by wise scientists. Such a current removed the need to propound the Principle of Equivalence, as there was only one stress current in space. It acted as gravitation, electromagnetic, weak, strong forces or as phase-shifts in the quark and blackhole domains, depending on cycle time. The foregoing theory could never, repeat never, have come from even today's citadels of Physics and Cosmology, let alone postglacial man, unless one resurrected the 'Vedic divine origin' aspect again. In this extraordinary background, the Lokmanya's hypothesis based on meticulous research becomes very relevant.

As pointed out earlier, the scientific peerdom will be the one major obstacle to a smooth and effective transfer of this axiomatic science of Dharma to the public domain. Because current Physics and Cosmology will be reluctant to switch over to a holographic, dimensionless, scale-invariant, reflection-invariant theory, in a space that is certainly not a vacuum. Moreover introducing axiomatic principles into the laboratory domain will be like setting the cat among the pigeons. That would automatically remove the principles that glossed over anomalies and place theoretical science on the back burner. An undesirable synthesis, for the left-brain 'rationalists' of science, would be the need to work with so called right brain 'irrationalists'. For in this axiomatic and holistic science the invisible part of space takes on an unimaginable share of importance. Then experts in handling psychokinetic phenomenon like the Sathya Saibaba or Uri geller could help holistic science quantum leap into new frontiers. For instance, as early as 1930, both Annie Besant and Leadbeater published accurate sketches, in minute detail, of 92 atomic elements in the periodic table by 'seeing them visually' in a meditative state. But nobody believed it for 50 years till Dr Phillips confirmed it his book recently. Over a period of years, Peter Hurkos helped the Dutch police to solve complex crimes through clairvoyant vision. The holographic background gives a new twist to astrology, much against the so-called rationalistic view. It affects every phase of predicting organic or inorganic phenomena, like earthquakes, stratospheric twitching, cosmic ray showers and a host of things too large to mention here. And that is because the concept of Gravity as a force is too large a tool to detect the microscopic Mūlaprakṛti rumblings in the same gravitational field. In fact, numerous people have reported experiencing headaches before an earthquake. Animal and birds have been seen to flee the area before such an event. Instead of instrumentally imitating, the cerebral functions, a new cadre of holistic scientists, may have to evolve in order to attain speedy results, as developments in this area need not be of the existing pattern at all.

For instance the entire information technology spectrum can switch over to an organic, genetic recombinant 'hardware' that grows, maintains and renews like any living system, operating on self generated low voltage organic D.C. power systems. It could also do parallel processing of information when demanded. There could be a revolution in power generation concepts through the production of 'fuel-less-power' direct from space. For, the hidden coherent gravitation field itself is capable of yielding unlimited supply of both electrical and mechanical power as elucidated through Sāṃkhya principles. The work of the scientific genius Tesla, is a case to point, in that area of field-energy mechanics. Next, the mechanism for initiating cold fusion will be made easy when scientists understand the new Sāṃkhya principle of 'simultaneity', the governing theory for all dynamic coherent states. There is no evidence, in Physics even today, of a self-similar mathematics regime that operates in the 'simultaneous interactive' regions with precision. Hawking, in one of his lectures bemoaned the inadequacy of the Schroedinger equation (to solve black hole problems), the only simple mathematical tool available in this spectrum.

The principle of self-similarity, embodied in the three *guṇa-s*, is symbolically represented by a bow. Forces of compression in the arch as a vector and tension in the string as a tensor are in balance simultaneously. When an arrow was shot it represented a scalar force and what the Schroedinger equation calculated was the depth of penetration in the target! No doubt Hawking lamented its limitations for Kapila's Mūlaprakṛti measured the vibrating rate of the string before the arrow was shot! Arjuna, the archer, was a master of the symbolic *guṇa-s* in the *Gītā*, while Śrī Kṛṣṇa was the ultimate architect of the unified science of Dharma in the Universe. The 69th *sūtra* states that Sāṃkhya is a secret or coded creation and apparently not meant for open circulation. Hence, there is the danger that, while such scientific development could flourish in the benign countries, misuse of fundamental knowledge in the hands of unscrupulous groups could produce disastrous effects. For the key to fusion energy, genetic recombinant technology, quantum information-decoherence-entanglement-avalanche phenomenon and ESP subliminal-information-transfer, are areas, among countless other possibilities, that could make the earth a veritable hell to live in if misused by mindless rulers.

Finally, the creation of Sāṃkhya-yoga by Maharṣi Kapila is invaluable on three counts.

1. Sāṃkhya unified the two concepts of science and religion by demonstrating its equivalence through axiomatic laws.

Accepting the fact that cosmic laws must remain the same with or without an observer, every human being should have been able to understand it in an identical way. But driven by their innate genetic-qualities (*guṇa-s*) people polarized broadly into two groups with rationalistic (scientific) and holistic (religious) preferences. The prevailing view was that science, based on a sequential logic starting from an empirical source-level, described phenomena effectively. However, scientists rationalized that theistic principles, on the other hand, pre-empted the scientific analytical process by identifying a timeless and powerful creator as the initiating cause. Supporters of religious dogma argued that scientific analysis was matter -oriented, temporal and ignored the eternal aspects of reality. But Maharṣi Kapila's theory elegantly pointed out that an arbitrary source-level in science or the enigmatically powerful creator in religion could both be conceptually replaced by an axiomatic source-law of nature called Dharma. Axioms are not created for they are always there as a pure relationship of two numerical variables. As is well known axioms cannot be disproved and are therefore valid eternally to all humanity. This fact automatically endowed it with the mantle of divinity and so it logically satisfied the fundamental precepts of eternity in religion. The goal of scientists too has always been to base scientific theories on axioms, to eliminate the uncertainty at its source-level. The intellectual magnificence of Maharṣi Kapila showed through exquisite mathematics that this very axiomatic source had the power of the most powerful creator that man or any observer could ever conceptualize. Since Sāṃkhya derived the ultimate Puruṣa state purely through axioms, where was the reason for science and religion to differ? For all their core, requirements of a powerful, eternal and logical source were fulfilled beyond all human expectations (Physics has yet to discover the Puruṣa state of coherent power. Its value is shown in the tables above).

2. Maharṣi Kapila unified the two contentious concepts of materiality and spirituality by demonstrating through precise mathematics that all manifestation was a hologram or the very embodiment of spirituality. He underscored the fact that one cannot have spirituous vibrations without interactive matter, which was the core-*guṇa*-theme in the *Bhagavadgītā*.

The 50 verses in chapter XIII in the *Gītā* give an exhaustive pedagogic explanation of the field concept comprising the *brahmāṇḍa* or field of cosmic space. Maharṣi Kapila showed unequivocally that what an observer detected was only a vibration from an interaction between two objects. Present day Physics too has confirmed that everything in this Universe is composed of vibratory or oscillatory components, be it solid or evanescent. Through the three *guṇa* interactive modes Sāṃkhya shows (through *sutra-s* 3 and 46) with utmost numerical clarity that the solid, massive and static Puruṣa state of ultimate power is only composed of the lightest Mūlaprakṛti vibratory state. But there are 10 Mūlaprakṛti units (see the table) interacting simultaneously in the Puruṣa state. That unimaginable number acting simultaneously contributes to the impression of solidity. The field of molecules we call air can be blown away easily by us but the same air in a tornado blows away our very homes, displaying a hidden factor of solidity that could never have been conceptualized. It is just the simple molecule of air acting simultaneously as a group. Sāṃkhya mathematics shows that tornado represents a moving hologram called *vṛtti*. The Puruṣa and the Mūlaprakṛti are the same moving holograms albeit of different values. So is the Proton, Electron, Neutrino, Sun, Moon, Galaxy, the human being, one has only to name it. The epitome of the concept of spirituality is the field (*kṣetra*) that forms the human soul, the very opposite of the common view of 'materiality' in a matter dominated world. But the human soul is nothing else but a Mūlaprakṛti hologram, the very Kṣetrajña, 'knower of the field' that Krishna explains to Arjuna in the *Gītā*. Then where is the difference between the so called matter composed of electrons and protons of 10^{27} Mūlaprakṛti units and the spirituous soul of a human being containing the same number of those fundamental holograms? Only a heckler will fail to see the identical nature of the two states of manifestation. That is why Arjuna is told to be without the three *guṇa-s* in order to understand the true nature of phenomenon. Because the innate genetic quality of an individual, clouds his ability to 'see through' the confusing variety of manifestation, that hides the real nature of an event. Or in simple words don the robe of objectivity to see the woods for the trees. Physics too suffers from the same malady for in naming the Planck's constant as an 'unit' of energy they had unwittingly collared the very holographic tornado in its nascent state. One hopes that Maharṣi Kapila's unification paradigm would end the needless divide between Physics and holistic science or the materialistic science and spiritualistic religion. Its time that man realized, by uniting the two pseudo-concepts, natural law will allow him to really experience the bounties of this magnificent universe in the easiest possible manner.

3. In conclusion, he demonstrated the oneness in the material underpinnings of Reality with the spiritual supremacy of a God concept, as just two complementary aspects of a contemplative human mind. Or the concept of God and the Cosmos being inseparable in the Veda-s, it was an Omnipresent, Omnipotent and Omniscient state.

The *viśvarūpa* state in the chapter XI of the *Gītā* is a pedagogic expose of the equality of the concept of God and the Universe in symbolic terms. Pedagogic definitions are open to misinterpretation. Mere numerical identification, though precise, is again open to being labelled an absolute, which has no relevance in a relativistic world. But numerical axioms are a relational truism based on the natural proportionality of numbers that remain true eternally. As shown earlier, the first interaction can only take place between two objects and can only occur in three modes. Out of myriad possibilities, Sāṃkhya derived one axiom that described the three *guṇa* modes of interaction which was correct under all variations and for all times. It encompassed the law of self-similarity when two or more modes of action occurred simultaneously. Recall the earlier example of the bow. Astoundingly through that one self-similar *guṇa* law, Sāṃkhya theorems derived all aspects of universal manifestation and the small-tabulated example shown above is a witness to its profound depth. Kapila proved mathematically that one axiomatic law of Dharma operated eternally, self-organized and self-controlled, thus enshrouding it with the indelible mark of divinity. It truly described a Universe beyond humanity. It needed no human beings to understand Cosmic physics. Viewing it objectively it must be so. It is indeed an axiom.

Maharṣi Kapila was only needed to tell other human beings what that exotic law was for he understood it. But why was that necessary? Could not others too do what he did? They too could have and that was the theme in the *Gītā*. It was just one simple message be without the *guṇa-s*. But how could a human being be without the *guṇa-s* unless he knew what it was and that it was there in the first place. Even after 400 years of dedicated modern scientific investigation Physics had not even suspected its existence, let alone discover and use it. Then how can man? That was the theme of Sāṃkhya-yoga where Kapila laid bare the meditative *siddhi* process operating in the *guṇa* mode (*sūtra-s* 4-6) that was later elaborated by Patañjali. Despite this caveat, man, driven by innate feelings of dissatisfaction, sought the very same goal that Kapila did. But in another way. Man's dissatisfaction came from within him. To a fundamental query like 'who am I' to his left cerebral lobe with sequential analytical abilities, the right cerebral lobe awaited its reply. It kept on processing that reply in the holistic simultaneous mode till it was satisfied. While in the case of Maharṣi Kapila, it stopped and he created Sāṃkhya-yoga, but for all of us lesser mortals, it still kept seeking an answer. On being diverted to do its essential chores, the right cerebral lobe cried a temporary halt and holistically named the Creator as the cause of 'who he was'. Changing this mindset needed a paradigm shift towards a purely intellectual objectivity, wherein all past mental conditioning had to be jettisoned ruthlessly, even if temporarily. The meditative Siddhi process did just that and increased the chances of attaining a satisfactory answer. While the dichotomy continued, the contemplative search too continued to support the need for a separate Creator to create an Omnipresent Reality. When would it end?

The intellectual greatness of Maharṣi Kapila lay in his demonstration of an extraordinary fact, through the opening *sūtra*. Wherever manifestation dissolved by attaining a coherent (hence restful) state, what was left was the *aikānta-athyanta-atho-abhāvata* state or the Coherent, Eternal, Dynamic but Un-manifest state of *brahmāṇḍa*, the fundamental field of cosmic space. Its perfection lay in the fact that this process applied to any fundamental field for there was only one *guṇa* law for all such fields. Hence, the cerebral field too, if allowed to attain its fundamental state, was left in the *akānta-atyanta-atho-abhāvata* state. It was an axiomatic *siddhi* state where the left and right cerebral halves balanced perfectly because the *guṇa-s* disappeared into its single Mūlaprakṛti transmigration state. It was at last without the *guṇa-s*. The concept of Creator and the Reality dissolved into each other and what was left was only an extraordinary experience of that fundamental field of *brahmāṇda* in the *aikānta-atyanta-atho-abhāvata* state. The remnant state of utter and deep satisfaction helped to change the mindset in time. Having demonstrated that the conceptual difference between the Creator and the permanent Reality actually merged into one another, that fundamental state could then be described objectively only as an Omnipresent, Omnipotent and Omniscient state or *brahmāṇda*, the field of Cosmic space. Was there any uncertainty? None except in the human mind that lacked the knowledge to overcome it. Can we quantify the error factor that a human mind must accept? Yes, it is just one Mūlaprakṛti transmigration rate for 1/10 of a second. Can we sum up the gift that the intellectual colossus, Kapila, gave to humanity? What could be greater than numerically specifying that extraordinary state of Reality in unequivocal terms for mankind so that he learns that there is no such a thing as Uncertainty in that state in the Universe.

T.M. RAMANI

MEMORY AND SAṂSKĀRA

Memory has an important place in every human endeavour — in creative, scientific, technical fields and day-to-day affairs and experience. Memory works at conscious, subconscious and unconscious levels. Habitual and automatic actvities arise from the unconscious state of mind. Every cognitive function creates an impression (*saṃskāra*) in the mind. These impressions create memory and memory-cognition is spontaneous. These *saṃskāra-s* affect us kārmically and psychologically. This paper deals with nature of memory and *saṃskāra* and their inter-relation.

The greatness of the memory is stated by Sanatkumāra in the *Chāndogya Upaniṣad* as: 'The power of memory is greater than ether (*ākāśa*). When people sit together, without memory, they can no longer listen to anything, think and know; when they have or gained memory, they are able to listen, think and know.' By the power of memory man recognizes his chidren, and animals'[1] (VII. 13.1). These show two stages: one learning, and the other relationship. Memory-power has an important place in learning words and meanings, and gathering information. By its power we are able to grasp all sciences. It varies from person to person. Whatever one sees or hears or experiences, one can remember the things that the mind can hold. When one speaks slowly it is easier to grasp and remember than a fast verbal trasference. However, one has to memorize what one learns, and recite well, as in the case dialogues in a drama, poems and so on.

Memory can be divided into two: short-term memory or working memory and long-term memory.

Short-term Memory

Short-term memory refers to immediate reproduction of contents momentarily in the consciousness. When we connect our senses to the objects outside, or in waking stage, we get knowledge of the objects of the world. The information we get from the senses stay there only for a few seconds, for example taste in tongue, words listened to, things and people, etc. in sight. Mentally, we renew these things. This method can be considered as *prākṛta-dhvani* — 'the acoustic image or abstract sound pattern with its time sequence still attached to it'[2] and they are linguistically relevant sounds either in utterance or in mind. We can recall or reproduce what we saw and heard, and so on; this memory storage is called short term memory. This is also called working memory, i.e. memory which is necessary for our day-to-day life. By constant practice and habit they may be stable in us permanently.

Long-term Memory

The facts we perceive, the information we gather, our experiences, our thoughts, ideas, etc. are recorded in the mind visually, acoustically, and linguistically. The Sanskrit word *nāma-rūpa* stands for names and forms or shapes of things that constitute essence of things. By name we know and remember a thing, or place, or incident those which are connected with our life. Here, in the subconscious mind (*citta*) everything stays permanently, even if things and people are destroyed. Every knowledge comes from this inner space (*ākāśāt smaraṇa*).

Some information is kept in mind as verbal as well as images, or as words and their forms. Some knowledge can be gained only by verbal like the words: truth, justice, beauty, Brahman and so on. Usually the meanings of words are kept in mind visually. Thus there is a permanent relation between word and meaning (*śabda* and *artha*), and it is accepted by all the schools of thought in India. The connection between word and object is in the form of indicator and indicated (*bhodhya-bhodhaka-bhāva*), similarly sentences.[3] Transference of verbal thought signs from one mind to others takes place based on conventional meanings by the power of speech. This conventional relation is the result of memory. A story can be reproduced in a picture format. It can also reproduced by means of words and forms as drama, or movies. Music can be composed by visualizing or hearing about a scene for a song and *vice versa*. The rich use of language is well used in the scientific, technical and cultural field, therefore it is closely connected with human life.

Long-term memory is again divided as semantic and episodic; semantic is language and its usage, and episodic is autobiographical by nature.[4]

Nature of memory

The external organs function in the present only; but the internal organs (*antaḥkaraṇa*) — the mind (*citta*), intellect (*buddhi*), I-notion (*ahaṃkāra*), function at three levels: present, past, and future.[5] Memory is an action or function of the *citta* in the present moment of the contents — conditions or objects, action (*kriyā*) and relation with people — experienced in the past. It is vivid like perception (*darśana-samāna-rūpa*). It contains both the objects, and the process of apprehension[6] and identical to the original experience, and certainly, the experiencer (*grāhaka*) in the form of 'I remember.' According to Dvaita Vedānta, memory is a form of perceptional cognition and it is direct, when the mind gets contact with the past (*mānasa-prtyakṣatā smṛtiḥ*). Memory reproduces past experience faithfully. However, memory depends on previous perception, knowledge and experience.

The source of memory

The experiences are retained in the mind as *saṃskāra-s*. Their activation is called *cittavṛtti*. *Saṃskāra-s* are the sources for both memory and dreams. In dream, we see things by the union of *ātman* with mind, or mental objects born out of *saṃskāra-s* (*bhāvita*), and there will be no order. In the waking state, the awakened thoughts (*saṃskāra-s*) come out as memories (*abhāvita*). In Vallabha school, both memory and dream will produce *savikalpaka* knowledge. The Nyāya-Vaiśeṣika school holds that dreams are a different type of cognition, and different from recollection. It is a direct perception. During dream state they are real; on awakening we see them as unreal, and we have vivid memories of dreams, as the dreams are transformed to the form of memory. There the thoughts become form. We realize the absence of dream objects only in the threshold of awakening. Desires can be defined as formalized dreams. The *Yogasūtra* (*YS*) insists the need of proper understanding of sleep and dream states to understand the function of subconscious and unconscious mind.[7]

All the memories come out from the experience, or the apprehension of the functioning of the *citta*. As cognitions, actions and ideas generate impressions (*saṃskāra-s*). There are formed many impressions in the mind, and when these impressions are activated by external or internal causes, they generate memories. We all know that memories, especially painful, affect our lives. The *YS* mentions many methods to be free from such afflictions like the mind's not entertaining likes or dislikes to objects (*viṣaya*), changing negative thoughts to their counter-positives (*viparītabhāvanā*), meditation, etc.

Most of the Indian thinkers like Annaṃ Bhaṭṭa, Prabhākara, Vedānta Deśika, Vyāsa, Vācaspati Miśra, Hemacandra and others accept *saṃskāra-s* or latent impressions as the source or the cause of memory.[8] By the special contact of *ātman* with the mind one desires to remember the objects (*viṣaya*) of once seen or heard is called memory. In Gautama's view, fixation of the mind (*praṇidhāna*) on an object proves the possibility of voluntary form of memory, while involuntary memory is spontaneous. According to Dvaita Vedānta, the memory is not produced from the *saṃskāra-s*, but from the mind and remembering is the specific function of the mind. There is another view that mind is the product of brain functions. 'It is to be understood that holistically environment, brain, endocrine glands autonomic nervous system and the cells all over the body with their secretions create a dependent memory profile.'[9] In Vaiśeṣika memory is a part of valid cognition that comes under *buddhi*.[10]

This memory, functions at various levels — the conscious, sub-conscious and unconscious. These functions are the functions of the *citta*. The unconscious mind is the drive behind the behaviour of the man. There is also the constant actualization of the sub-conscious mind.

Saṃskāra-s or Latencies

Saṃskāra-s are the cause of the cycle of birth and death (*saṃsāra*). The desire to live (*abhiniveśa*), unfulfilled desires, the kārmic effects in the form of potencies or latent tendencies, and the ignorance of the real nature of oneself are the four causes of rebirth. Even if we do not remember our past activities, they will be active culminating in either good or bad. There are four type of actions white, black, mixed, and uncoloured or pure. Yogin's actions are called *aśukla* and *akṛṣṇa* or pure, and this type of actions does not produce any effect. So the actions of wise man, *saṃnyāsin* and devotee do not create effects. The *Lagu Yogavāsiṣṭha* states how a wise man performs actions naturally: 'As the eye perceives the space and things presented there, a wise man of firm intellect naturally engages in all the activities.[11] The connection between *saṃskāra-s* and memories is clearly mentioned in the *YS* IV.9 as: 'Latent impressions and memories are identical in nature and it is the cause of future life and experiences. As memory and latent impressions are closely connected, the fruits of actions remain in tact with one life to another. Desires and impressions stored in the memory connect the behaviour of each individual in the previous, present and future life.'[12]

In Nyāya philosophy, the mutual dependence of memory-knowledge and *saṃskāric* knowledge is clearly stated in *Vādavāridhi* as: *smṛtijanakatājñānādhīnaṃ saṃskārajanakatājñānaṃ*, *saṃskārajanakatājñānādhīnaṃ smṛtijanakatājñānam* (p.121).

The rites connected with birth, naming ceremony, *upanayanam*, marriage, death, and so on are called *saṃskāra-s*, and they are closely connected with one's life style and certainly create latent impressions and memories. Love, hatred, *dharma*, *adharma*, etc. are called *dharmaskanda-s* and they produce sorrow.

According to Mammaṭa, the study of Śāstra-s and the skill one gets from them is called *saṃskāra*. (*śāstrābhyāsajanyavyutpatti*). In a broad sense, we can take the *saṃskāra-s* one gets from Vedic, religious, secular, esoteric, scientific, yogic, tantric education, etc. as *svādhyāya-saṃskāra*, and it stands as the background of one's refined behaviour (*svabhāva*) and actions. We can call these *saṃskāra-s* as cultivated, that are gained from practice. The other apart from these is called natural (*svarūpa*). The *saṃskāra-s* we cultivated in previous births are the causes for this birth. What we are cultivating in this birth show our present and it is the step for our future birth. We see this clearly from Lord Kṛṣṇa's words in the *Bhagavad Gītā* (*BG*): 'An unaccomplished *yogin* may reborn in a family of *yogin-s*.'[13] The hidden *saṃskāra* will result in only favourable conditions. That is why one can assert that by burning the *saṃskāra-s* or desires[14] one can become free from the effects of present *karma-s*, and future birth.

Vyāsa divides *saṃskāra-s* into two: 1 *saṃskāra-s* in the form of *vāsana-s* (traits, tendencies, taste) create memory and affliction, 2 *saṃskāra-s* in the form of *dharma* and *adharma* which give birth to fruition of deeds (*vipāka*).[15] The origin of deeds lies in the afflictions and fruits of *karma* to be experienced in the present and future births.[16] The *YS* II.15 states 'All the karmic sufferings are due to the distorted functions of *sattva*, *rajas*, and *tamas* and they create threefold miseries due to change (*pariṇāma*), anxiety (*tāpa*), and inborn habits (*saṃskāra-s*).'

Vāsanā-s

Vāsanā-s are the unseen characteristics or potencies of the mind or habit patterns that cause memory and affliction. Our mind is automatically attached to whatever we desire, or to our interest. When our interests and desires are negated we experience agitation. Thus our desires, habits and interests are responsible for the decisions we make, and qualities of our life. The modifications of the mind never rest as long as the latent impressions are not destroyed. To fulfill our desires more births are necessary. In no way can one fulfill all desires. This is the reason why some people go to the extreme to end their lives.

The broad division of *vāsana-s* are seen as pure, and impure. The activities of the sense organs are considered as natural process of the senses, they are to keep the body alive.[17] It never creates any impressions either good or bad in the mind. This is the characteristic of *vāsanā*. The impure v*āsanā-s* are of four types: relating to the world (*loka*-v*āsanā*), learning (*śāstra-vāsanā*), of body (*deha*-v*āsanā*) and impurities of the mind (*mānasa-vāsanā*). One's concern for public opinion is meant by *loka*-v*āsanā*. One should not be afraid of public opinions. J. Krishnamurti has talked a lot on public image and fear. Fear is there in all relationships — known and unknown. A *yogin* should react to praise and blame alike, and keep away from slanders. A wise man, a true devotee, and a *yogin* — all the three — are free from the pull of opposites. Learning is called impure when it generates pride. The impurities of the mind and body are well known.

The *Yogasūtra* says that the mind with it's innumerable desires and urges with full of images works to please the observer, the 'I'. The mind connects the

'I' or ego with the objective world through the senses, and the objective mental plane.[18]

Prajñā saṃskāra-s

The *YS* provides the eightfold yogic disciplines and other methods like *kriyāyoga*, *tapas*, developing the qualities of friendliness, compassion, dispassion, freedom from opposite emotions, and thoughts, etc. to diminish the afflictions and distractions of the mind. The one who is free from afflictions of the mind can understand the real nature of things by the fusion or union of the knower and the known and the knowledge. One can get such type of pure knowledge in meditation (*samādhi*) through insight (*prajñā*). The object is revealed in that mind only which is free from the association of past and future or free from the verbal convention and knowledge. Such a person will be in a state of total awareness.[19]

When one is free from all thoughts, he gets illumination and true knowledge through insight (*prajñā*). Without doubt, the impressions born out of *samādhi* will also be real. A man of insight is filled with the positive characteristics of right faith, right memory, dauntless energy, and pure intellect.[20] Cheerfulness, one-pointedness, control of the senses, right perception are due to the purification of the mind.[21] The unique features of a man of stable mind who is established in *samādhi* are the same characteristics of

'Sthitaprajñā' explained in *Bhagavadgītā* (II.55-61).

The state of mind upon the removal of afflictions and free from thoughts is referred by the terms *adhyātma-prasāda*, *praśānta*, etc. Thereafter arises illumination of knowledge (*jñānadīpti*).[22] Then he can understand the order of nature or see things as they are, or their essential nature — *ṛtambhara tasya prajñā* (*YS* I.48). By yogic practices of meditation and *samādhi*, he is capable of receiving the whole knowledge. The residual potencies born of insight are powerful that they can stop old *saṃskāra-s* of affliction because of the sattvification of intelligence. These new types of *saṃskāra-s* prevent the activities of *tamas* and *rajas* and keeps one in harmony within himself and with the world.

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Notes

1. *smaro vāvākāśād bhūyaḥ tasmād yadypi bahava āsīran na smaranto naiva te kaṃcana sṛṇuyur na manvīran na vijānīran yadā vāvā te smareyur atha śṛṇuyur atha manvīran vijānīran smareṇa vai putrān vijānāti smareṇa paśūn smaram upāsveti.* (*Chāndogya Upaniṣad* VII.13.1).
2. *Indian Theories of Meaning*, p. viii
3. For details see *Indian Theories of Meaning* Chapter II.
4. *Human Memory Structures and Processes*, p. 132.
5. *trikālam ābhyantaraṃ karaṇam* (*Sāṃkhyakārikā*, 33).
6. *grāhyopraktaḥ pratyayo grāhya-grahaṇobhayākāranirbhāsaḥ tajjātīyakaṃ saṃskāraṃ ārabhate. sa saṃskāraḥ tadākāram eva grāhya-grahaṇo-bhayātmikāṃ smṛtiṃ janayati* (*YS* I.11 commentary of *Vyāsa*).
7. *svapnanidrājñālambanaṃ vā* (*YS* I.38).
8. i. *saṃskāramātrajanyaṃ jñānam smṛtiḥ* (*Tarkasaṃgraha*). ii. Jaina views: *saṃskārodbodhanibandhanā*

tadīyākārā smṛtiḥ. (*Parīkṣāmukhasūtra* III.3) iii. *vāsanodbodhahetukā tadīyākārā smṛtiḥ* (*Pramāṇamīmāṃsā*).

9. *Contemporizing Raja Yoga; Neuroscience and Practices,* Bhaskar Vyas and Rajani Vyas, p.18.
10. *buddyantargatavidyāprabhedaḥ*
11. *ayatnopaneteṣvakṣi digdravyeṣu yathā punaḥ,*
    nīrāgam eva patati tadvat kāryeṣu dhīradhīḥ (Laghu Yogavāsiṣṭha XV.13).
12. *smṛtisaṃskārayor ekarūpatvāt.*
13. *athavā yoginām eva kule bhavati dhīmatām* (*BG* VI.42)
14. These may be the destruction of the *saṃskāra-s* of the *nirodha* state or the destruction of the seed of bondage in the form of I-notion (See *YS* I.51 ; III.49; I V. 25).
15. *dvaye khalu amī saṃskāraḥ smṛtikleśahetavo vāsanā-rūpā vipākahetavo dharmādharmarūpāḥ.* (*YS* III.18).
16. *kleśamūlāḥ karmāśayo dṛṣṭa-adṛṣṭajanmavedanīyaḥ.* (*YS* II.12.).
17. *dehārthaṃ dhriyate jñātajñeyā śuddhā (Laghuyogavāsiṣṭha* (I.12).
18. *cittam asaṃkhyeyavāsanābhiś citram api parārthaṃ saṃhatyakāritvāt.* (*YS* IV.24).
19. *smṛtipariśuddhau svarūpaśūnyeva arthamātranirbhāsā nirvitarkā.* (*YS* I.43).
20. *śraddhāvīryasmṛtiprajñāpūrvakā* (*YS* I.20).
21. *sattvaśuddhau saumanasyekāgryendriyajayātmadarśanayogyatvāni.* (*YS* II.41).
22. *prasāde sarvaduḥkhānāṃ hānir asyopajāyate,*
    prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate. (*BG*II.65)

N. K. SUNDARESWARAN

THE CONCEPT OF PAÑCAMAHĀYAJÑA: ORIGIN AND TRANSFORMATION [1]

Introduction

The *pañcamahāyajña-s* are the five obligatory rites to be performed daily by a householder according to ancient Indian tradition. Their efficacy is extolled by many works on Dharmasūtra and the Smṛti-s.[2] Their obligatory nature is also emphasized by pointing out the undesirable consequences of eschewing them.[3] We get references and injunctions to their performance in the Brāhmaṇa texts. The tradition is continued even today by orthodox Brahmins.

The five *yajña-s* or 'sacrifices' are *devayajña*, *pitṛyajña*, *bhūtayajña*, *manuṣyayajña*, and *brahmayajña*. *Devayajña* is propitiating gods by offering oblations into fire. *Pitṛyajña* is propitiating the *pitṛ-s* by offering *tarpaṇa* (oblations mostly in the form of water, and desirably in the form of *piṇḍa-s*). *Bhūtayajña* is propitiating the animals and other living beings, including good and evil spirits by way of food offerings. *Manuṣyayajña* is feeding human beings, especially Brahmins. *Brahmayajña* is the ritualistic recitation of the Veda-s.

A close study of the origin of this concept of pentad of sacrifices and the variations and transformations that have come into existence in their performance will certainly be rewarding for a serious student of the ritualistic tradition of India. Here in this paper, an attempt is made to focus on some of the interesting and intricate aspects in these lines which need further deliberation.

Ṛṇatraya and the *Vaiśvadeva*

The origin of the concept seems to be closely associated with two other concepts namely, the triad of debts (*ṛṇatraya*) and the *vaiśvadeva* rite. The concept that a Brahmin is born with three debts which he owes to the *ṛṣi-s*, to the gods and to the *pitṛ-s* which might have originated during the formation of later Vedic texts and the Brāhmaṇa-s, reappears in the epics, purāṇa-s and even in the classical Sanskrit literature. The *Taittirīya Saṃhitā* has this passage in VI.3.10.5: *jāyamāno vai brāhmaṇastribhir ṛṇavā jāyate, brahmacaryeṇa ṛṣibhyo yajñena devebhyaḥ prajayā pitṛbhyaḥ* (a Brahmin, at birth itself, has three debts: those of *brahmacarya* to the *ṛṣi-s*, *yajña* to the gods and progeny to the *pitṛ-s*). By performing *brahmacarya*, he repays his debt to the *ṛṣi-s*; by performing sacrifices (ritualistic offerings into the fire), the debt to the gods; and by begetting 'progeny' the debt to the *pitṛ-s* . That is, one has to appease these three groups.

For appeasing gods, it has always been held in the Vedic lore that the performance of *yajña* is the best means.[4] For appeasing the lineage of sages and seers who have been the torchbearers of the intellectual and cultural legacy, the best means would be imbibing, improving and furthering the values, principles and ideals cherished by them. For appeasing *pitṛ-s* two means are usually suggested by tradition: feeding learned Brahmins, and offering *piṇḍa* and/or water-oblations. Thus the ceremony of *śrāddha* has three elements: feeding learned Brahmins, *piṇḍapradāna*[5] and *tarpaṇa*.[6] The *piṇḍapradāna* rite in the *śrāddha* is adopted from the *piṇḍapitṛyajña* of the Śrauta tradition. Now in order to continue this tradition of offering *piṇḍa* and *tarpaṇa* to the deceased forefathers uninterruptedly, one has to beget progeny. That is why begetting progeny is said to appease *pitṛ-s* .

The *vaiśvadeva* is an obligatory rite to be performed by a householder. It has three components. One is offering rice-oblations into fire for the benefit of prescribed gods. The second is food-offerings made on the floor (not into fire, to be more specific) to different spirits and living beings. The third is offerings to the *pitṛ-s*. This rite has been prescribed by texts belonging to the Kalpasūtra class of literature[7] and Smṛti-s. Many texts on this rite, prescribe feeding the guest (*atithibhojana*) at the end. This feeding of guests is *manuṣyayajña* (Some texts enjoin that it is feeding guest in general whereas others specify that it is a Brahmin who is to be fed).[8] Thus we can see that the *vaiśvadeva* comprises the essential features of the four (of the pentad) of the great sacrifices: the *devayajña*, *bhūtayajña*, *pitṛyajña* and *manuṣyayajña*. All these four have a common feature. The food utilized in these rites, is prepared in the domestic fire of the sacrificer or the householder. And some texts prescribe the fifth great sacrifice, i.e. the *brahmayajña* too to be performed sitting near the domestic fire, thus associating it with the fire (*gṛhyāgni*).[9]

The *vaiśvadeva* and the *pañcamahāyajña*

The later texts like the commentaries and the *Nibandha* works discuss whether the rites of *vaiśvadeva* and *pañcamahāyajña* are one and the same, or not. In the *Manusmṛti* the *vaiśvadeva* rite is described in the midst of the instructions on *pañcamahāyajña*. Manu ordains that one should perform all the domestic rites and the *pañcamahāyajña* with the *vaivāhika-agni* (ritualistic fire established in the marriage rite). His statement runs as:

> *vaivāhike'gnau kurvīta gṛhyaṃ karma yathāvidhi,*
> *pañcayajñavidhānāṃ ca paktiṃ cānvāhikīṃ gṛhī.*
> (VI.67).

We can see that he puts *pañcamahāyajña*, and the rites with food cooked in the domestic fire, together to form one group. After stating in brief the nature of the components of *pañcamahāyajña* and extolling their efficacy, immediately he goes on to prescribe *homa-s* to be offered in the *devayajña* of the *vaiśvadeva*, proceeding further with the *baliharaṇa* and *atithipūjana*.[10] Thus he treats the five great sacrifices as part of the *vaiśvadeva* rite. Kullūkabhaṭṭa takes it the other way round. For him *vaiśvadeva* is a part of the five great sacrifices. Commenting on the above verse of Manu, he says: 'One should perform, in that fire, the domestic rites namely, morning and evening offerings, *aṣṭakāhoma* etc., the *vaiśvadeva* rites which are ordained to be done as part of the *pañcamahāyajña-s*, and the *pākayajña*-s'.[11]

The authors of *Gṛhyasūtra-s* and *Dharmasūtra-s* treat these two rites in different contexts. Commentators seem to be confused as to whether these two are identical or not. Nārāyaṇa, the commentator on the *Āśvalāyanagṛhyasūtra* says categorically that the *pañcamahāyajña-s* are nothing but the *vaiśvadeva*. He even cites Manu. He states that Manu has explained the four of the five sacrifices (omitting the *pitṛyajña*) as part of the *vaiśvadeva*.[12] Sudarśanācārya, on the contrary, states in his commentary on *Āpastambagṛhyasūtra* (VII.3.27) that the *vaiśvadeva* and *pañcamahāyajña-s* are distinctly two rites. Quoting the relevant passage from Haradatta's (famous commentator of *Gṛhyasūtra-s* and *Dharmasūtra-s*) commentary on *Āpastambagṛhyasūtra* (VII.3.27) stating that *vaiśvadeva* and *pañcamahāyajña-s* are identical, he categorically refutes it.[13]

It seems that the custom of practising some components of these two rites, like those of propitiating the gods by *homa* (*devayajña*) and appeasing animals, plants, and other spirits (*bhūtayajña*), were prevalent even before the concept of *vaiśvadeva* and *pañcamahāyajña* originated. The confusion regarding how to reconcile these two concepts (*vaiśvadeva* and *pañcamahāyajña*) persisted for a long time which is reflected in the exegetic literature.

Haradatta in his commentary on *Āpastambadharmasūtra* I.4.13.1 records some of such disputes prevailing among the practitioners. He points out to the view held by some that the *āhuti-s* prescribed as part of *devayajña* as a separate rite from that of *vaiśvadeva*.[14] He explicitly expresses his opinion against this stand. He takes the *pañcamahāyajña* as a part of *vaiśvadeva*. Further, he states that there is dispute regarding whether the *vaiśvadeva* is a *saṃskāra* meant for the person, or for the food. Some people maintain that if somebody avoids meals, he need not perform *vaiśvadeva*, as it is a *saṃskāra* meant for the food, he says.[15] Aṣṭāvakra also, in his commentary on *Mānavagṛhyasūtra*, upholds this position held by some.[16]

He records of the discrepancy between the prescription in the text and the actual practice. He says that the performing order of the *pañcamahāyajña-s*, as is given by Āpastamba, differs from that of actual practice (*na cāyam upadeśakramo'nuṣṭhāna upa-yujyate. anuṣṭhānaṃ tu brahmayajño devayajñaḥ pitṛyajño, bhūtayajño, manuṣyayajña iti.*). This difference of opinion regarding the order of the *pañcamahāyajña-s* can be seen right from the *Brāhmaṇa* texts.[17]

Another similar development can be seen in the attempt of connecting the *pañcamahāyajña-s* with *pākayajña-s*. *Āśvalāyanagṛhyasūtra* begins with the statement that there are three *pākayajña-s* (I.1.2). In the next sentence an attempt is made to include all kinds of rites discussed in the *Gṛhyasūtra-s* in these three. *Huta*, *prahuta* and *brahmaṇi huta* are the three. *Huta* comprises all the rites wherein offerings are made into fire. *Prahuta* on the other hand comprises all rites wherein offerings are not made into fire. *Brahmaṇi huta* are those in which Brahmins are fed.[18] Baudhāyana, in a similar manner, classifies all the domestic rites into seven heads in his *Gṛhyasūtra*. The seven heads are *huta*, *prahuta*, *āhuta*, *śūlagava*, *baliharaṇa*, *pratyavarohaṇa* and *aṣṭakāhoma*. Thus we can see a phase of confusion which led to the tendency to readjust and formulate new schemes of domestic rites to include new entrants, among the authors of

Gṛhyasūtra-s and *Dharmasūtra-s* . The after-effects of this trend can be seen in the *Manusmṛti* also. There, immediately after introducing the *pañcamahāyajña-s*, alternative names for all the five components are given. These names too are based on the nature of main offerings made in the rites.

> *ahutaṃ ca hutaṃ caiva*
> *tathā prahutam eva ca,*
> *brāhmyaṃ hutaṃ prāśitaṃ ca*
> *pañcayajñān pracakṣate,*
> *japo'huto huto homo*
> *prahuto bhautiko baliḥ*
> *brāhmyaṃ hutaṃ dvijāgryārcā*
> *prāśitaṃ pitṛtarpaṇam* (VI.73,74).

Ahuta, *huta*, *prahuta*, *brāhmya huta* and *prāśita* are the new names given. *Ahuta* is the *brahmayajña*. *Huta* is offering into fire. *Prahuta* is *baliharaṇa* (offerings not into fire). *Brāhmyahuta* comprises feeding of Brahmins. *Prāśita* is *pitṛtarpaṇa*.

Here it can be seen that while equating the components of *vaiśvadeva* with the members of *huta* series, some interesting discrepancies have occurred.

The *brahmayajña* which does not consist of any offering into fire — does not even require fire for its performance — is also included in the *huta* series. The *huta* series primarily consisted of three rites to be performed in/with the domestic fire, as is indicated by the *Āśvalāyanagṛhyasūtra*.

The *pitṛyajña* originally, or in the earlier phases comprised two components: feeding Brahmins and the *piṇḍa* / water offering. The part of feeding Brahmins was given the status of an independent *yajña* as *manuṣyayajña*. In doing so, the age-old custom of honouring/feeding guests (*atithipūjana*)[19] was transformed or confined to feeding Brahmins. This adjustment or transformation of *atithipūjana* into *manuṣyayajña* caused some change: one such change led to a confusion among the authors of *Gṛhyasūtra-s* as to whether the honouring of guests is confined to Brahmins or not.

The *pitṛyajña*, which originally had two main components, was reduced to *tarpaṇa*. But the feeding of Brahmins, which had, by then, become an inevitable part, is seen reappearing or lingering. That is why, in Manu's new scheme, *pitṛyajña* is named as *prāśita*. At the same time, *tarpaṇa* is shown as its essential component. *Gautamadharmasūtra* states: *pitṛbhyaś codakadānaṃ yathotsāham anyat* (I.5.5). Haradatta explains this *sūtra* to mean that 'offering of water' is obligatory in the *pitṛyajña* and the feeding is desirable.[20] Interestingly, he hastens to add that *tarpaṇa* is to be offered to gods and seers as well.[21] Uśanas, a later author of Smṛti substantiates this by a verse:

āpo devagaṇāḥ sarve
āpaḥ pitṛgaṇāḥ smṛtāḥ,
tasmād apsu jalaṃ deyaṃ
pitṝṇāṃ dattam akṣayam. [22]

It may be noted here that *tarpaṇa* had been believed to please *ṛṣi-s* also. And it was included in the *brahmayajña*.[23] In the *Āśvalāyanagṛhyasūtra*, it has been prescribed as part of *brahmayajña*. In the *Vedavrata-s* — the rites prescribed in the ritualistic beginning and ending of the Vedic studies — also *tarpaṇa* is prescribed by all the authors of *Gṛhyasūtra-s* as an inevitable element to propitiate the *ṛṣi-s*. A similar prescription is seen in the rite of *upākarman* as well. Kṛṣṇayajurvedins call it *kāṇḍarṣitarpaṇa*. Sāmavedins have this propitiation of the *ṛṣi-s* elevated to a higher grade of *pūjā*. It may be noted that the *tarpaṇa* prescribed by the authors of Sūtra texts, in the *brahmayajña*, has been further elaborated by tradition. Thus in the *prayoga* and *paddhati* texts, and in practice too, we find that *tarpaṇa* is offered to many a *ṛṣi*, especially in the schools of *Sāmaveda* and *Ṛgveda*. Followers of Baudhāyana school also have an elaborate *ṛṣitarpaṇa* in their *brahmayajña*.

Brahmayajña, the latest addition to the group

Thus from the literature on the *vaiśvadeva* and the *pākayajña-s* available in the texts of *Kalpasūtra-s* it seems that *brahmayajña* was added to the triad of appeasing gods, feeding fellow beings like animals, birds and other living beings (including gods and goblins), and feeding guests. The propitiation of *pitṛ-s*, a class of gods,[24] had already been added to the triad, as a part of the *baliharaṇa*, i.e. the second component.[25] The members of this triad had the common feature of food offerings. This food was prepared in the ritualistic fire. The name '*vaiśvadeva*' got attached to this rite of triad as the main objective was to appease all kinds of gods and spirits. The act of pleasing all living beings and other spirits, especially the evil ones, seems to have been developed from this triad. The term *baliharaṇa*, seen employed as a synonym for *vaiśvadeva* itself, is an indicator to this.

Brahmayajña is the ritualistic chanting of the Veda. For carrying out this, no fire, either *gṛhya* or *śrauta*, was necessary. As is indicated by *Taittirīya Āraṇyaka*, the earlier practice was to chant the Veda-s sitting outside the '*grāma*'. Even today it is practised without fire. The injunction of performing outside the '*grāma*' is not followed. As we have seen, some authors of *Gṛhyasūtra-s* like Bharadvāja and Baudhāyana clearly instruct that the ritualistic chanting should be done sitting beside the ritualistic fire (see end note no. 5). This indicates that *brahmayajña* was brought in later to this fold.

What is the objective of doing *brahmayajña*? What could have been the goal behind which prompted the earliest practitioners or the theorists to formulate such a practice? From whence this belief that uttering *vedamantra-s* would bring in good results might have begun? From whence the practice of uttering of *vedamantra-s* as an expiatory measure, might have come into existence? These questions are pertinent and need to be answered.

The earlier texts dealing with, or rather ordaining the practice of *brahmayajña*, might be of help in exploring in these lines. The *Taittirīya Āraṇyaka*, *Śatapathabrāhmaṇa* and *Āśvalāyanagṛhyasūtra* are the earliest sources of *brahmayajña*. Even among these, the second chapter of *Taittirīya Āraṇyaka* is the earliest one.

The *Taittirīya Āraṇyaka* contains a brief narration of the five great sacrifices, a description of practicing *brahmayajña*, intermixing with explanations and justifications with stories, as is the wont style with the Brāhmaṇa texts, extolling its practice by identifying it with great *yāga-s*, extolling its efficacy in pleasing gods[26] and *pitṛ-s*[27] and in expiating sins.[28] The *Śatapathabrāhmaṇa* (Mādhyandina recension 11.5.6) and *Āśvalāyanagṛhyasūtra* also contain all these elements. *Āśvalāyanagṛhyasūtra* closely follows *Taittirīya Āraṇyaka*. The *Śatapathabrāhmaṇa* has some slight deviations and additions. It has a separate section (the very next one) extolling the performance of *brahmayajña*, the tenor of which clearly indicates its posteriority. The section is called Svādhyāyapraśaṃsākhyaṃ Brāhmaṇam. The passage begins as: *athātaḥ svādhyāyapraśaṃsā. priye svādhyāyapravacane bhavataḥ. yuktamanāḥ bhavati. . . . sukhaṃ svapiti. paramacikitsaka ātmano bhavati. indriyasaṃyamaṃ ca. ekārāmatā ca. prjñāvṛddhiḥ. yaśolokapaktiḥ. prjñāvarddha-mānā caturo dharmān brāhmaṇam abhiniṣpādayati. brāhmaṇyaṃ pratirūpacaryāṃ yaśolokapaktim. lokaḥ pacyamānaś caturbhirdharmair brāhmaṇaṃ bhunakti — arcayā ca dānena cājyeyatayā cāvadhyatayā ca.* This is a list of unfailing benefits alluring the aspirant. The list itself, especially the members like *indriyasaṃyama* (control of senses), *ekārāmatā* (ability to enjoy the serenity of solitude) and the set of four given at the end, indicate the later nature of the passage. Again, at the end of this section, a poetic passage expresses that a Brahmin should have the *svādhyāya* as inevitable and inherent natural act just as the stars keep on moving, just as water keeps on flowing (*yanti vā āpaḥ. etyādityaḥ. yanti nakṣatrāṇi. yathā ha vā etā devatā neyur na kuryuḥ. evaṃ haitad ahar brāhmaṇo bhavati. yadahaḥ svādhyāyaṃ nādhīte. tasmāt svādhyāyo’dhyetavyaḥ tasmād api ṛcaṃ vā yajur vā sāma vā gāthāṃ vā* *kumbyāṃ vābhivyāharet vṛtasyāvicchedāya*). Thus the whole section indicates to a later date. Moreover, it does not speak anything about the technical details regarding performance of *brahmayajña*.

The *Taittirīya Āraṇyaka* describes the details of performing *brahmayajña*, which is closely followed by the *Āśvalāyanagṛhyasūtra*. Other *Gṛhyasūtra* texts also follow suit with slight variation in some details. The *Taittirīya Āraṇyaka*, explains or justifies the prescribed actions as is the style of Brāhmaṇa texts.

How to perform *Brahmayajña*?

The *Taittirīya Āraṇyaka* gives clear instructions for the ritualistic conduct of *brahmayajña/svādhyāya*. The time prescribed is early morning, after sunrise. The place is specified as outside the '*grāma*', where even the thatched roof of the houses (or '*grāma*') is not visible. It should be eastwards or northwards from the '*grāma*'. The performer should have his *upavīta* on the left shoulder. He has to sit cross-legged (with his right foot on the left thigh and left foot on the right thigh) on a huge bunch of *darbha* grass spread on the floor, holding hands together with right hand on the upper side. Before the actual recitation he has to do *ācamana* three times, two times touching (his lips), and touching (his) head, eyes, ears, nostrils, and recite the *mantra* '*om*'. Then he is to recite three *vyāhṛti-s* (*bhūḥ*, *bhuvaḥ* and *svaḥ*) intermixed with 'the *gāyatrīmantra* having *savitṛ* as its *devatā*. The *gāyatrīmantra* should be uttered like this: first, each quarter separately, then each half separately, and then the whole as a single unit. Then he has to resume the Veda-recitation from where he had stopped (the previous day). This recitation is to be followed by *paridhānīyā ṛk* (*oṃ namo brahmaṇe* etc.). After returning home he is to give away something as *dakṣiṇā*.

The origin of *Brahmayajña*

The *Taittirīya Āraṇyaka*, in the beginning, as a prefatory passage, narrates the origin of *brahmayajña*. This is called an *upākhyāna* by Sāyaṇa. The story goes like this: 'The *pṛśni-s*,[29] a group of holy sages, who are said to have been created at the beginning of creation (*kalpādi*) were doing penance. Then the Brahman, the self-originated approached (manifested before) them. By Brahman's grace, the *pṛśni-s* could see the *brahmayajña*. Then they performed it. The recitation of different branches of the Veda got transformed into different offerings like ghee, honey, milk and meat for gods. Gods were ridden of the sin of hunger and they attained heaven. The *ṛṣi-s*, i. e. the *pṛśni-s* got identified with the Brahman.'[30]

***Brahmayajña* the sin-expeller**

The text states the eradication of all kinds of debts and sins and absolute freedom to traverse all the worlds as the prime and unfailing efficacy of performing *brahmayajña*. By citing an old couplet (*ṛk*),[31] it substantiates this. As if not satisfied with this it extols the efficacy of *svādhyāya* to remove all kinds of sins by narrating a story. 'Agni' was afflicted by sin, right at his birth. Then gods removed it by offerings. The impurities of the offerings were removed by *dakṣiṇā*. *Dakṣiṇā* in turn was purified by Brahmins. Brahmins were purified by the Veda-s (*vedamantra-s*). The *vedamantra-s* were purified by ritualistic (daily) recitation, i.e. *svādhyāya*. Thus *svādhyāya*, i.e. *brahmayajña*, is a purifier par excellence which, caused purification of even fire the universal purifier.[32] The *svādhyāya* has got the efficacy to purify even gods.

Thus it can be seen that the origin of the concept of *brahmayajña* is an expiatory act to remove sins. This is corroborated by the fact that this whole section of *Taittirīya Āraṇyaka* dealing with the *pañcamahāyajña-s* comes immediately after the enunciation of *kūśmāṇḍamantra-s* as well as the narration of their power to remove severest of sins like *brūṇahatyā*. Even the next section, immediately following the section on *pañcamahāyajña*, deals with expiatory rites. Similar is the case with the *Śatapathabrāhmaṇa* text. There, after the *Svādhyāyapraśaṃsābrāhmaṇa* section, the *Sarvaprāyaścittavidhāyakbrāhmaṇa* deals with expiatory rites.

It seems that in course of time *brahmayajña*, the last entrant to the group of *pañcamahāyajña-s* got prominence. And the five were called great sacrifices. Even in the earlier sources of *brahmayajña* there were attempts to equate it with *yajña-s*. In order to extol its efficiency it was placed in a higher pedestal by saying that it can always be performed irrespective of the place, etc., in contrast with the usual learning/chanting of the Veda-s which had some restrictions like *anadhyāyaniyama*. And all the five were called great sacrifices just to extol their efficacy.[33]

Manu on the purpose of performing *pañcamahāyajña-s*

The efficiency of *brahmayajña* to eradicate sins was extended to others in the group as well. When Manu[34] says 'A householder has five slaughter-houses (as it were,) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel. By using which he is bound (with fetters of sin)',[35] this efficacy can be seen praised. But when he specifies five household utilities as causes of sins, it seems that some other streams of thought have made a distinct impact on this ancient concept. The streams may be those of the non-Vedic traditions of Buddhism and Jainism.

The chanting of Vedamantra-s propitiates the *pitṛ-s*

All the earlier sources of *brahmayajña* invariably commend the capacity of *brahmayajña* in propitiating the *pitṛ-s*.[36] What would have been the reason behind such a thought? Who are the *pitṛ-s*? Are they the deceased forefathers or a separate class of beings like *kinnara-s*, *gandharva-s*, *rakṣases*, etc? Vedic tradition gives room to think that they are both.[37] But what was the origin of the concept? In any case, what was the origin of this concept that recitation of the Veda can please the *pitṛ-s*? In the practice of chanting Veda-mantra-s to please the *pitṛ-s* when the Brahmins officiating as *pitṛ-s* partake food in a *śrāddha*, which prevails even today, only *mantra-s* pertaining to *pitṛ-s* and the those describing stories and legends of killing *rakṣases* are recited and not all the Vedamantra-s in general. If we turn to the concept and custom of performing *śrāddha* it is still more complicated.[38] The origin of the concept that reciting Veda would propitiate the *pitṛ-s* , needs to be probed into.

Why outside the *grāma*?, What is a *grāma*?

The *Taittirīya Āraṇyaka* and the *Āśvalāyana-gṛhyasūtra* ordain that the *brahmayajña* should be performed outside the *grāma*, in a place where even the thatched roof of the *grāma* is not visible.[39] Later authors do not specify this. Some, as already pointed out, like Baudhāyana and Bharadvāja, on the contrary, state that it should be performed sitting besides the ritualistic fire. The text of *Taittirīya Āraṇyaka*, afterwards, while praising the efficacy of *brahmayajña*, states that it can be performed anywhere as it is beyond any restriction whatsoever. It is the performance that counts and the violation of rules can be overlooked.

Why is it ordained that *brahmayajña* should be performed outside the *grāma*? Is it because the time of composition of the text was that of formation of Āraṇyaka-s? There is no indication for affirmation or negation. The reason has to be searched for.

Now what is meant by *grāma*? The term appears in many Vedic passages of later origin. Usually it appears as the opposite of *araṇya* (forest).[40] Hence it can be taken for a village. But what were the social and cultural boundaries and dimensions of these? We confront many such intricate and interesting issues in the later Vedic and the *Kalpasūtra* texts .

Āpastamba, in his *Dharmasūtra*, while describing the rules for *vedādhyayana*, ordains that it should not be done in a *grāma*, where there is either a dead body or a *cāṇḍāla*, or where outsiders like *ugra* and *niṣāda* have entered etc.[41] These stipulations remind one of the *agrahāra-s* of medieval India. But the text belongs to the age of *Kalpasūtra-s* and the *Brāhmaṇa-s*. The geographical, social and cultural boundaries of a *grāma* during those times need to be looked into.

Conclusion

The concept of *pañcamahāyajña-s* is closely associated and intertwined with that of *vaiśvadeva*. Both these are very old concepts. The *vaiśvadeva* rite comprised three components propitiating gods (*devayajña*), propitiating all fellow beings (*bhūtayajña*), and feeding guests (*manuṣyayajña*). The rite of offering water/*piṇḍa* to propitiate the *pitṛ-s* was included as an extension of propitiating fellow beings. The concept and custom of propitiating the *pitṛ-s* underwent many transformations. The concept and custom of *śrāddha* is an allied issue which also is very old and underwent many transformations. These four rites: *devayajña*, *bhūtayajña*, *manuṣyayajña* and *pitṛyajña* were brought under one head of *vaiśvadeva*. The common feature of these rites is that food, which is essential for all these were prepared in ritualistic fire. The *brahmayajña*, which has its roots in the concept of *ṛṇatraya*, as an act of repaying the *ṛṣirṇa*, is the last entrant to this group. Its origin seems to be based on expiatory speculations or speculations and customs based on the concept of sin and the ways and means to escape from their adversary results. Thus the concept of five sacrifices came into being. The *Taittirīya Āraṇyaka* preserves some of the early ideas and customs of practicing *brahmayajña*. The *brahmayajña*, which is often called *svādhyāya*, is the ritualistic recitation of *vedamantra-s*. Right with the origin of the concept of this ritualistic recitation, the idea or the belief that the utterance of *vedamantra-s* would please the gods and the *pitṛ-s* had come into prevalence. The origin of such a belief is to be sought into. It is curious that the ritualistic recitation of *vedamantra-s* was not permitted inside the house or the civilized settlements. It was to be performed outside the *grāma*. This takes us to the question as to what was meant by *grāma* during the days of the formation of *Brāhmaṇa* texts and the *Kalpasūtra* works. A careful and serious look into the geographical, social, political and cultural boundaries and dimensions of *grāma* would definitely be worth-undertaking.

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Notes

1. Paper presented in the 17th World Sanskrit Conference held in the University of British Columbia, July 9 to 13, 2018 (Vedic section).

2. See for instance

1. तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः ।
पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥ *Manusmṛti*, V1.69;
2. देवभूतपितृमनुष्याणानुक्रमात् । महासत्राणि जानीयात् त एव हि महामखाः । अध्यापनं ब्रह्मयज्ञः । पितृयज्ञस्तु तर्पणम् । होमो दैवो वलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ (*Karmapradīpa* quoted in *Mṛdulā* commentary on *Gobhilagṛhyasūtra*).

Gautama the author of *Dharmasūtra* includes these in his list of 40 *saṃskāra-s* and 8 *ātmaguṇa-s* (*Gautamadharmasūtra*, I.8. 14-24).

3. See for instance:
एतेभ्यो यस्य पञ्चभ्यो यज्ञ एकोऽपि हीयते ।
मनस्वत्याहुतिस्तस्य प्रायश्चित्तं विधीयते ॥ (*Bhāradvājagṛhyasūtra* III.25);
देवतातिथिभृत्यानां पितृणामात्मनश्च यः । न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥ (*Manusmṛti* VI.68.).

4. *Yajña* is often defined as sacrificing things in favour of gods (देवतोद्देश्येन द्रव्यत्यागः).

5. Offering of rice balls for three generations of deceased ancestors namely one's father, his father, and his grand father. For females also it is offered — the wives of the first said. Actually this rite has its roots in the Śrauta tradition of *piṇḍapitṛyajña.* Also see *Bhagavadgītā* III.11.

6. दद्यादहरहः श्राद्धमन्नाद्येनोदकेन च । (*Manusmṛti* III.82);
यदेव तर्पयत्यद्भिः पितृन् ध्यात्वा द्विजोत्तमः । तेनैव कृत्स्नमाप्नोति पितृयज्ञक्रियाफलम् ॥ (*Manusmṛti* III.283).

7. See for instance *Manusmṛti* III.84, *Āpastambadharmastūra* II.2.1, *Baudhāyanagṛhyasūtra* II.9.1, *Bhāradvājagṛhyasūtra* III.12-14, *Mānavagṛhyasūtra* II.12.1, *Āpastambagṛhyasūtra* III.7.27.

8. *Baudhāyanagṛhyasūtra* for instance has that it is Brahmins to be fed in the *manuṣyayajña*. यद् ब्राह्मणेभ्योऽन्नं ददाति स मनुष्ययज्ञ इति ।

9. *Bhāradvāja* and *Baudhāyana* prescribe that one should do *brahmayajña* sitting near, on the western side, of fireplace (fire). Bhāradvāja in his *Gṛhyasūtra* states:

अपरेण गार्हपत्यमुपविश्याधीहि भो इत्युस्त्वा सावित्रीं .... यदधिते स ब्रह्मयज्ञः । (III.15).

Baudhāyana also in a similar vein states:

जघेनेन गार्हपत्यमुपविश्यौपासनस्य वा अधीहि भो इति गार्हपत्यमुक्त्वा प्राणायामैस्त्रिभिरायाम्य सावित्रीं सहस्रकृत्व आवर्त्तयेच्छतकृत्वोऽरिमितकृत्वो वा दशवारम् । वेदादयश्छंन्दांसि कूश्मण्डानि चाधीयीत— अग्निमीळे पुरोहितमिति ऋग्वेदस्येषे त्वोर्जे त्वेति यजुर्वेदस्याग्न आयाहि वीतय इति सामवेदस्य शन्नो देवीरभिष्टय इत्यथर्ववेदस्याग्निर्मूर्धेति छंन्दांसि यद्देवा देवहेळनमिति कूश्माण्ड्यः यदधीते स ब्रह्मयज्ञः ।

It may be noted that *brahmayajña*, is usually prescribed to be performed outside the residential area. See the section **Brahmayajña, the latest addition to the group.**

10. See *Manusmṛti* VI. 84 - 94.
11. तस्मिन्नग्नौ गृह्योक्तं कर्म सायंप्रातर्होमाष्टकादि यदाशास्त्रमग्निसंपाद्यं च पञ्चमहायज्ञान्तर्गतवैश्वदेवाद्यनुष्ठानं च पाकयज्ञं गृहस्थः कुर्यात् । (*Manusmṛti* p. 90. 1901).
12. तस्माद् वैश्वदेवादय एव पञ्चयज्ञा इति सिद्धम् । मनुनाप्येवमेवोक्तं पितृयज्ञवर्जम् । This *sutra* appears in the section on *Pañcamahāyajña*).
13. केचित् — वैश्वदेवे विश्वे देवा देवता विधीयन्ते निर्वापकाले संकल्पार्थम् ईशानयज्ञवत् । (*Āpastambagṛhyasūtra*, Oriental Research Institute, Mysore, 1987).
14. वैश्वदेवोक्तप्रकारेणैवैष देवयज्ञः । केचिद् वैश्वदेवाहुतिभ्यः पृथग्भूतामिमामाहुतिं मन्यन्ते । देवेभ्यः स्वाहेति च मन्त्रमिच्छन्ति । देवयज्ञेन यक्ष्य इति संकल्पमिच्छन्ति । वयं तु न तथेति गृह्य एवावोचाम ।

15. केचिद् आहुः — आकाष्ठादिति वचनाद् अशनीयाभावेन भोजनलोपेऽपि यथाकथांचिद् वैश्वदेवं कर्तव्यम् । पुरुषसंस्कारत्वादिति । अपरे तु — अशनीयसंस्कार इति वदन्तो भोजनलोपे वैश्वदेवं न कर्तव्यमिति स्थिताः ।

16. नक्तं सायमुपक्रमवशाद् वैश्वदेवहोममन्नसंस्कारं केचिदिच्छन्ति । . . . तस्मात् पुरुषसंस्कारार्थतैवेति सिद्धम् । (*Mānavagṛhyasūtra*, pp. 172-3).

17. For instance, cf. पञ्च वा एते महायज्ञाः सतति प्रतायन्ते सतति संतिष्ठन्ते देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञः (*Taittirīya Āraṇyaka*); पञ्चैव महायज्ञाः। तान्येव महासत्राणि। भूतयज्ञो मनुष्ययज्ञो देवयज्ञः पितृयज्ञो ब्रह्मयज्ञ इति । (*Śatapatha Brāhmaṇa*); अथातः पञ्चयज्ञाः । देवयज्ञो भूतयज्ञः पितृयज्ञो ब्रह्मयज्ञो मनुष्ययज्ञ इति । (*Āśvalāyanagṛhyasūtra*).

18. त्रयः पाकयज्ञाः । हुता अग्नौ हूयमाना अनग्नौ प्रहुता ब्राह्मणभोजने ब्रह्मणि हुताः । (*Āśvalāyanagṛhyasūtra* I.1.2-3).

19. There are many passages in the Vedic literature showing the antiquity of *atithipūjana*. To cite a few:

(i) मोघमन्नं विन्दते अप्रेचता सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ।
(*Ṛgveda* X.117.6).

(ii) यथातिथय आगताय सर्पिष्वादातिथ्यं क्रियते तादृगेव तद् । (*Taittirīya Saṃhitā* V.2.2.4).

(iii) यावद्भिर्वै राजानुचरैरागच्छति सर्वेभ्यो वै तेभ्य आतिथ्यं क्रियते । (*Taittirīya Saṃhitā* VI.2.1.2).

(iv) वैश्वानरः प्रविशति अतिथिर्ब्राह्मणो गृहान् । (*Kaṭha Upaniṣad* I.7).

(v) न कश्चन वसतौ प्रत्याचक्षीत । तद् व्रतम् ।

20. पितृभ्यो नित्यमुदकं दद्यात् । अन्यद् भोजनफलमूलादि यथाशक्ति दद्यात् । (*Gautamadharmasūra* I.5.5).

21. अत्र चकारात् नित्यं देवर्षिणामपि तर्पणं कर्तव्यमिति दर्शितम् । (*Gautamadharmasūra* I.5.5).

22. Quoted by Haradatta in his comm. on *Gautamadharmasūtra* I.5.5.

23. देवतास्तर्पयति प्रजापतिर्ब्रह्मा वेदा देवा ऋषयः सर्वाणि छन्दांस्योंकारो वषट्कारो . . . रक्षांसि भूतान्येवमन्तानि । अथ ऋषयः शतर्चिनो माध्यमो गृत्समदो विश्वामित्रो वामदेवोऽत्रिर्भरद्वाजो वसिष्ठः प्रगाथाःपावमन्यः क्षुद्रसूक्ता महासूक्ता इति । प्रचीनावीती । सुमन्तुजैमिनिवैशम्पायनपैलसूत्रभाष्यभारतमहाभारतधर्माचार्या . . . . ये चान्ये आचार्यास्ते सर्वे तृप्यन्तु इति । (*Āśvalāyanagṛhyasūtra* III.4.1-4).

24. मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः । तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः । (*Manusmṛti* III.194).

25. अथैतद् बलिशेषमद्भिरभ्यासिच्यापसलवि दक्षिणा निनयेत् तत् पितृभ्यो भवति । (*Gobhilagṛhyasūtra* I.4.12).

26. यदृचोऽधीते पय आहुतिभिरेव तद् देवाँस्तर्पयति . . . .

27. यदृचोऽधीते पयसः कूल्या अस्य पितृन् स्वधा अभिवहन्ति . . .

28. ताभिः क्षधं पाप्मानमपाघ्नन् ।

29. Sāyaṇa explains the term as:
पृश्नयः शुक्लाः स्वरूपेणैव निर्मलाः सन्तोऽपि पुनस्तप आचरन् ('white, devoid of impurities by birth itself').

30. अजान् ह वै पृश्नीस्तपस्यमानान् ब्रह्म स्वयंभ्वभ्यानर्षत्त ऋषय अज्ञवन्तद् ऋषीणामृषित्वम् । तान् देवतामुपतिष्ठन्त यज्ञकामा-

स्त एतं ब्रह्मयज्ञमपश्यन् तमाहरन् तेनायजन्त .... ताभिः क्षुधं पाप्मानमपाघ्नन् अपहतपाप्मानो देवाः स्वर्गं लोकमायन् ब्रह्मणः सायुज्यमृषयोऽगच्छन् (*Taittirīya Āraṇyaka* II.9).

31. अनृणा अस्मिन्ननृणाः परस्मिंस्तृतीये लोके अनृणाः स्याम । ये देवयाना उत पितृयाणाः सर्वान् पथो अनृणा आक्षीयेम ।

32. अग्निं वै जातं पाप्मा जग्राह तं देवं आहुतीभिः पाप्मानमपाघ्नन् आहुतीनां यज्ञेन यज्ञस्य दक्षिणाभिर्दक्षिणानां ब्राह्मणेन ब्राह्मणस्य छन्दोभिछन्दसाँ स्वाध्यायेनापहतपाप्मा स्वाध्यायः देवपवित्रम् ।

33. The *Āpastambadharmasūtra* hints at this by the *sutra*: *teṣāṃ mahāyajña mahāsatrāṇi ca saṃstutiḥ*. (I.4.14). For more details see Haradatta's commentary.

34. पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्कारः।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥
तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः ।
पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ।
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ॥
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ।
पञ्चैतान् यो महायज्ञान् न हापयाति शक्तितः ।
स गृहेऽपि वसन् नित्यं सूना दोषैर्न लिप्यते ॥ (VI. 68-71).

35. Translation George Buhler's, *Sacred Books of East*, vol. 25, p.87.

36. यद्दचोऽधीते पयसः कूल्या अस्य पितृन् स्वधा अभिवहन्ति । (*Taittirīya Āraṇyaka*); घृतकुल्या मधुकुल्याः पितृन् स्वधा अभिवहन्ति । (*Śatapatha Brāhmaṇa*); यद्दचोऽधीते पयसः कुल्या अस्य पितृन् स्वधा उपक्षरन्ति ....अमृतस्य कुल्याः । (*Āśvalāyanagṛhyasūtra*).

37. *Manusmṛti* states that *pitṛgaṇa-s* originated from sages:
मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः ॥ (III.114).
Yājñavalkya explicitly states that *pitṛ-s* are a group or class of god:
वसुरुद्रादिसुताः पितरः श्राद्धदेवताः । प्रीणयन्ति मनुष्याणां पितॄञ्छ्राद्धेन तर्पिताः ।

38. There are many kind of *śrāddha-s* as: *aṣṭakāśrāddha*, *māsikaśrāddha*, *mahālayaśrāddha*, *sapiṇḍīkaraṇa-śrāddha*, *darśaśrāddha*, and *nāndīśrāddha*, to cite a few. Nibandha texts speak of 64 kinds of *śrāddha-s* (*ṣṇṇavati-śrāddha-s*) to be performed in a year.

39. *achadir darśe* is the word employed for this.

40. cf. ग्राम्यं वा एतदन्नं यद्दध्यारण्यं मधु । उभयान् पशूनालभते । ग्राम्याँश्चारण्याँश्च; ग्राम्यैरेव पशुभिरिमं लोकमवारुन्ध । आरण्यैरमुम् ।; आरण्यान् ग्राम्याश्च ये ।; ग्राम्याश्च मे पशव आरण्याश्च यज्ञेन कल्पन्ताम् ।

41. अन्तश्शवम् (1.3.4); अन्तश्चाण्डालम् (1.3.5); तदहरागतेषु च ग्रामं बाह्येषु (1.3.18).

V. SWAMINATHAN

ANCIENT PREJUDICE

In the article entitled 'Ancient prejudice, modern inequality' the author Ananya Vajapeyi, endeavours to build up her thesis by drawing material from the story of Satyakāma recorded in the fourth chapter of the *Chāndogya Upaniṣad* (The Hindu dated January 20, 2016 page 10). Her presentation of the Upaniṣadic story and the conclusion reached thereupon compel a serious student of the Upaniṣad-s to undertake an inquiry into the substance of the write up.

1. Story of Satyakāma: Without telling what the complexity in Ekalavya's story the author writes 'the story of Satyakāma from the *Chāndogya Upaniṣad* is more complex'. Further the statement 'Satyakāma has no father' baffles human understanding as to how Satyakāma has a mother but not a father. We cannot posit immaculate conception of Jabālā (Satyakāma's mother) as in the case of Mary (mother of Jesus Christ) without the authority of the *Chāndogya Upaniṣad*. The author should have written 'Satyakāma had lost his father when he was a child'.

The author goes on 'and takes his mother Jabālā's name'. Now the author must answer the question.

'Why should Satyakāma take his mother's name while he has already got a name, Satyakāma?' Satyakāma gives his name as only Satyakāma and never as Jabālā. He introduces himself to Gautama 'I am Satyakāma son of Jabālā (Jābāla)'. Perhaps the author thinks that because he has no father he has taken his mother's name. This cannot be an answer to the question. His mother also tells him 'I am Jabālā and you are Satyakāma'. In the last section of the story, Gautama calls him 'O Satyakāma' and not Jabālā.

Jābāla is the metronymic adjectival form (derived from the stem Jabālā ending with the feminine suffix) and not a proper noun, i.e. name. The derivative, Jābāla, is akin to Rāma Dāśarathi (son of Daśaratha) and Skanda Kārttikeya (son of the *kṛttikas*). The authore's lack of knowledge of the original Sanskrit text has given rise to this mistake.

The following sentence, 'He goes to the hermitage of the sage Gautama and wants to be admitted' is incomplete in that it does not generate a complete sense; it does not furnish the answer to the question 'admitted where' and 'as what'. The next sentence also is incomplete for the same reason.

Gautama does not ask about Satyakāma's parentage or caste. He only asks about his *gotra*[1] (ancestry) to which Satyakāma replies 'My mother said that she did not know the *gotra* to which I belong'. The author continues that after the administration of the initiation ritual his education begins.

The author should know that the initiation ritual (*upanayana*) is administered in order to initiate the young boy of seven years old into the study of the sacred books, the Veda-s and not to declare the boy a twice born Brahmin or to bestow the sacred thread on the boy's body as the authorhas averred. Since the boy is well known to the public as a Brahmin by birth it is meaningless and superfluous to perform a ritual to pronounce the boy, a twice born Brahmin.

In the light of these facts revealed in the Upaniṣad the author's declaration 'When asked about his parentage, he acknowledges honestly that he does not know his father's name or caste. Gautama admits him nonetheless and performs the initiation ritual to pronounce him a twice born Brahmin after which his education begins in right earnest' will have to be deemed as her own fabrication conceived as a prelude to author's thesis and not a faithful presentation of the Upaniṣadic story.

2. Interpretation: The author interprets the story of Satyakāma on the following lines. Gautama took Satyakāma's love of truth as proof of his essentially Brahmin nature, entertained him as his pupil and performed his *upanayana* (bestowal of the sacred thread on the boy's body) naming Satyakāma, a proper

Brahmin. This may be expressed in plain terms as: The author intends to point out that for Gautama Brahminhood determined by birth is not a necessary precondition in accepting one as a student; enough if he possesses the virtues natural to a Brahmin. Or a Brahmin is one who possesses the characteristics inherent in a Brahmin. In other words Brahminhood is not determined by birth. Gautama did not bother to know whether Satyakāma was a Brahmin by birth. He took him to be a Brahmin because he found in him the essentially Brahmin nature, love of truth, and accordingly performed the *upanayana*.

Here the author will have to furnish convincing reply to the questions. When he has determined his caste otherwise why should Gautama ask him his *gotra*? (i.e. he need not fix his Brahminhood from his *gotra*). Who is that Brahmin whose virtues are to be taken natural?

3. The author, Ananya Vajapeyi, proclaims that Brahmin identity is attributed to him and no proof can be adduced to take him a genuine Brahmin, i.e., a Brahmin by birth. His mother Jabālā cannot identify his father; he does not have a *gotra* of a Brahmin because his mother was unmarried.

The conclusion arrived at by the author expressed in unambigious language, will be — Jabālā (Satyakāma's mother) was not married. She had a son who does not have the *gotra* of a Brahmin. Therefore he was not born of a Brahmin father. She cannot identify his father. Therefore it transpires that he was born of one of the non-Brahmins with whom Jabālā had illicit sex habits. She was a libertine, not a house wife. Gautama did not hesitate to accept a boy born of illicit sex habits of a woman as his 'potential pupil' and taught him the sacred texts.

Now we have to see whether such a conclusion could be drawn from the story. Therefore an examination of the author's write up, in this regard, in the light of the original Sanskrit text of the Upaniṣad has become unavoidable. We consider all the statements concerned with the matter of our inquiry.

Satyakāma the son of Jabālā said to his mother 'Mother I would like to stay with a teacher to prosecute my studies practising *brahmacarya* (observance of the prescribed austerities throughout one's studentship). Tell me of which *gotra* am I (i.e. the *gotra* to which I belong). *Gotra* means ancestry consisting of three or five (as the case may be) celebrated ancestors, of yore, of the family to which one belongs. At the time of *upanayana* the student must be briefed of his *gotra* because *gotra* will have to be referred to in all the observances, religious or worldly, that he has to perform in his life to follow. Leading the life of a *brahmacārin* in the house of the teacher and staying with him throughout his studentship are obligatory for a Brahmin boy. Brahmins alone have *gotra-s* and they preserve the knowledge of their *gotra-s* with great care. A non-Brahmin does not have the knowledge of Brahmacarya or *gotra* since he has no concern with Brahmacarya or *gotra*. Therefore it goes without saying that Satyakāma must be a Brahmin by birth as otherwise his wish to live as a Brahmacārin for the sake of studies and inquisitiveness for his *gotra* become meaningless and ridiculous. From his eagerness to know his *gotra* it is patent that he knew that he, as a Brahmin, has a *gotra* but does not know what that *gotra* is (i.e. the name of the *gotra*).

Jabālā replies: 'I do not know this i.e., to which *gotra* you belong. During my younger years, being wholly preoccupied with attending upon (guests and relatives), I had no time or occasion to know about your *gotra*. You were born during those younger years. That is why I do not know your *gotra*'. She further instructs him to tell the teacher 'I am Satyakāma son of Jabālā'.

Now we have to understand from Satyakāma's question and his mother's reply thereon the following facts. Satyakāma did not ask about his caste or the name of his father. He asked only about his *gotra*.

In her reply Jabālā did not make any reference to his father's (her husband's) name. She said that she did not know the name of his *gotra* and gave the reason for her not knowing the name of his *gotra*. Only this much we learn from her reply.

But the author adds something more about Jabālā. Jabālā cannot identify his father. She was unmarried.

One may ask how a lady could remain ignorant of her husband's *gotra*. One who knows about the tradition prevailing, down the centuries, in Brahmin households would not raise this question. Even in the recent past Brahmin ladies did not know their husbands' *gotra*. I very well remember that my grandmother and several other ladies, in our village, belonging to her generation did not know their husbands' *gotra*; they were engaged in household duties throughout the day. I cited the ladies of my village only as an example. Throughout the South of India this was the situation in the Brahmin household. If it is the state of affairs in the South where the Hindu religion has been practised to some considerable extent what to speak of the North of India where religious practices are much less. What to speak of the India of the remotest past.

Afterwards Satyakāma went to Hāridrumata of the Gautama *gotra* and told him 'O Venerable Sir I have come to you as a pupil. (Please allow me) to stay in your household to practise *brahmacarya*', i.e. what is known as *gurukulavāsa*. Gautama asked him 'O good looking boy (tell me) what is your *gotra*'.

The reader's attention is here invited to the fact that Gautama asked about Satyakāma's *gotra* alone. He did not raise the question about his caste or father's name.

Satyakāma replied 'Revered Sir, I do not know about my *gotra*. I asked my mother (about my *gotra*)'. He then repeated exactly what he heard from his mother.

On hearing his reply Gautama exclaimed, 'A non-Brahmin won't utter words that carry truth. O good looking boy, bring the twigs of the holy tree (required for conducting *upanayana*). I shall administer the initiation ritual, you have not swerved from truth.' And then he performed his *upanayana*.

Gautama's exclamation amounts to: 'You are a Brahmin, you have spoken the truth'. The truth he has spoken is 'I do not know about my *gotra*'.

Gautama's statement attracts a careful examination regarding its position and purpose in the story. He was certain that Satyakāma was a Brahmin by birth and also decided to administer *upanayana* to him.

What he has to do next is the performance of *upanayana*. Why should he make this exclamation before the performance of *upanayana*? This has no connection whatsoever with the main thread of the story. Even if it is removed from the text the body of the story will remain intact, it will not suffer any damage; nor the kernel will be harmed.

When he heard the words of Satyakāma, Gautama was captivated by his adherence to truth and his joy on the occasion knew no bounds. In his ecstatic mood he admired him for his speaking the truth.

What Gautama intends to say is that Brahmins are by nature straightforward and truthful. The significance of extolling him as, 'You are Brahmin, you have spoken the truth' must be seen in this light. Gautama thought that if he was not a Brahmin he would have mentioned some *gotra* as his and would not have made a confession of his ignorance of his *gotra* and a *verbatim* repetition of his mother's reply, to his question about his *gotra*. We can infer stray instances of non-Brahmin boys approaching a teacher, in the guise of a Brahmin, for instruction. We must look at Gautama's statement in the background of the story of Karṇa. Karṇa wanted to become a pupil of Paraśu-rāma and deceived him by giving the false information that he was a Brahmin. Gautama's statement is an eulogy of Satyakāma for his addiction to truth-speaking.

As pointed out earlier it is not a constituent part of the story. Such statements in the Veda-s known as *arthavadā-s* (eulogistic statements) are meant only to extol something (a person, an object, an action etc.).

The statement 'A non-Brahmin does not speak truthful words' should not be taken literally i.e., deprecation of a non-Brahmin. The statement occurs in the context of praising a Brahmin and therefore must be read together with the statement extolling the Brahmin. The purpose served by this statement is to praise the praised (Brahmin) and not to censure the censured (non-Brahmin). This principle made use of in the interpretation of such statements is known as *nahi nindānyāya*. In the Veda we come across a good number of similar statements e.g. 'Those other than the cow or horse are not animals'. 'Wild sesame and wheat are not adequate substances for oblation'.[2]

We turn towards the main story. Gautama's query about the *gotra* of Satyakāma brings to the fore the following facts.

Gautama's immediate question 'only about his *gotra* and nothing else' highlights that he has known Satyakāma as a genuine Brahmin and that his father was not alive. As otherwise he would not have asked about his *gotra* (for a Brahmin alone has a *gotra*). Further he would have advised Satyakāma to go to his father for the administration of *upanayana*. For the father alone is entitled to perform the *upanayana* of his son. Even to this day this rule is in force; the father performs the *upanayana* of his son. In the olden days after performing his son's *upanayana* the father used to take his son to the preceptor for receiving instruction in the Veda-s. Gautama wanted only to know about his *gotra* and did not send him back home.

As Satyakāma had expressed his intention of *gurukulavāsa* (*brahmacarya*) Gautama has made up his mind to perform his *upanayana*. Therefore, he asked him about his *gotra* as to inform him of his *gotra* constitutes an important item of the ceremony of *upanayana*.

Gautama, as we observed before, never entertained any doubt regarding the Brahminhood of Satyakāma. Therefore he does not require any more proof in this regard.

Gautama's exclamation is just a matter of fact statement. We do not find even a suggestion in Gautama's words that he concluded the Brahminhood of Satyakāma because he spoke truth.

Speaking truth cannot be considered a *lakṣaṇa*, a unique characteristic, possessed only by a Brahmin. Gautama has witnessed Satyakāma speaking truth only once and he cannot determine his Brahminhood by this single instance. If speaking truth once is enough to determine Brahminhood then there will be no non-Brahmin in this world. Every man might have spoken truth at least once in his life. If speaking truth always determines one's Brahminhood then most of the Brahmins will cease to be Brahmins. Therefore speaking truth cannot be an adequate definition of Brahminhood since it is seized by the flaws 'too wide' (*ativyāpti*) and 'too narrow' (*avyāpti*). Gautama is not a dunce to reach a conclusion from a faulty premise.

By bestowing the sacred thread on the body of Satyakāma, Gautama cannot make him a Brahmin. Kṣatriya-s and Vaiśya-s too have *upanayana* and wear the sacred thread.

From the words of Gautama one cannot infer that he would not accept anyone other than a Brahmin as his pupil and that is why he attributed Brahminhood to Satyakāma. This argument cannot sustain on the following grounds. It was established beyond doubt that the words of Gautama do not bear any contextual connection with the story and they are only laudatory in nature. That Satyakāma is a non-Brahmin awaits unimpeachable evidence derived from the *Chāndogya Upaniṣad*.

Attribution of Brahminhood to a non-Brahmin cannot make him a Brahmin. Attribution of wisdom to an idiot could never make him a wise man. Gautama is not a fool to entertain such impossibilities as possible.

It is of paramount importance to note what the Upaniṣad has to say furthermore about Satyakāma. The story of Satyakāma is continued in the immediately following topic in the same Upaniṣad. There we are given to understand that Satyakāma becomes a teacher, entertains Brahmin boys as his pupils, instructs them in the Veda-s and arranges for their *samāvartana* (a ritual to be performed by the student on the completion of his Vedic studies). This foregoing account given in the next section dispels completely any doubt regarding his being a genuine Brahmin. One can hardly believe that, in that very remote past, a non-Brahmin could assume the role of a teacher of Veda-s and attend upon the duties incumbent on his position. Again in the fifth chapter of the same Upaniṣad, he teaches *prāṇavidyā*, i.e. meditation on *prāṇa* and its greatness.

Satyakāma also was one among the preceptors from whom king Janaka received instruction on the science of the self (Ātmavidyā).[3]

The author assumes that Satyakāma's mother is unmarried and that she cannot identify his father because she had sex relationship with more than one male. The only source from which the author can gather this piece of information is what Jabālā spoke to Satyakāma when he asked her about his *gotra*. Therefore Jabālā's reply to Satyakāma's question according to the author will be: 'I am unmarried and had sex relationship with more than one male; that is why I cannot identify your father'.

Now we have to consider — Will any woman, to whichever clan or clime she belongs, tell anyone about her loose sex habits? Will she tell so to her own son? Even in this scientific age, when education on sex including on loose sex habits have found their way into the Centre of University education, and when civilized critics openly say that sexual intercourse is a natural biological necessity of all living beings, and that religion interfere with man's freedom in the matter of sex habits, no woman will disclose her loose sex habits to any one. Then, what to speak of the age of *Chāndogya Upaniṣad* when the be all and end all of a woman's life was chastity? Would Jabālā ever speak out to her son about her loose morality? Would she ever instruct her son to tell the same to his teacher? Could such a trying situation ever happen?

In the age of the *Chāndogya Upaniṣad* the standard of public morality was at its zenith. In the fifth chapter, King Aśvapati declares, 'In my kingdom there is no thief, no ungenerous, none addicted to drink, none who is a non-performer of *agnihotra*, none unlettered, no adulterer. How can there be an adulteress?' Chastity was the greatest virtue that women practised in those days. Women considered chastity dearer than their own life. In modern times also, fearing that their chastity will be in peril, when their husbands were killed by the Muslim invaders and rulers in battle, several Rajput ladies parted with their lives. Needless to point out that, only to show that Satyakāma was not a Brahmin by birth, the author portrays Jabālā as a libertine and Satyakāma as an adulterine, subverting the text of the *Chāndogya*.

4. No modern reader who has carefully studied the original *Chāndogya* text and understood its meaning properly this account of Satyakāma would be confused. The confusion imagined by the author will arise only in her mind and in those who tacitly believe in the account presented by her in the paragraph starting with: 'The story of Satyakāma Jabālā from etc.' The two alternatives that will generate the imagined confusion are (i) Satyakāma is a non-Branmin and Gautama makes an exception and admits him in his hermitage as a pupil and (ii) Gautama accepts Satyakāma because he thinks he recognizes him, despite appearances, to be a genuine Brahmin.

The first alternative will occasion only if the author establishes beyond doubt, citing positive evidence from the *Chāndogya*, that Gautama definitely knows that Satyakāma is a non-Brahmin by birth and that Gautama will never admit into his hermitage anyone other than a Brahmin as his pupil and that relaxing his principle he considered Satyakāma as a special case. For the second alternative to emerge the author will have to show that Gautama accepted Satyakāma as his pupil because he recognized him as a genuine

Brahmin, in spite of his non-Brahmin appearance, by referring to the *Chāndogya Upaniṣad*. She must also prove that there had been an exchange between Gautama and Satyakāma at the threshold of the *aśrama* by means of impeccable evidence.

Unless the author produces unassailable evidence in support of all her observation, fundamental question about identity, rights to entry, etc. will remain a jumble of meaningless words.

One who carefully reads the foregone survey will unfailingly notice that the story of Satyakāma as narrated, the comments and the interpretation offered and the conclusion drawn therefrom are not founded on facts, but are the effects resulting from an incorrect and prejudiced understanding of the Upaniṣadic text. In her anxiety to discover the root of inequality even in the remotest past, Vajapeyi has singled out the story of Satyakāma. She has not approached the story with a clean mind. In fact she reads her preconceived ideas in between the lines of the Upaniṣadic story. What she intends to convey is this: Instances recorded in the oldest texts show that prejudice against some castes was existing in all spheres in the remote past.

The story will shed light on caste prejudice if and only if the teacher Gautama is a Brahmin, Satyakāma is a non-Brahmin, and Gautama flatly refuses to take Satyakāma as his pupil for the simple reason that he is a non-Brahmin. This is not what we find in the story, but we find something else that will never strengthen her belief. We find a Brahmin teacher unhesitatingly entertaining a Brahmin boy as his student without doubting his Brahminhood. How could this story be cited as an illustration of caste prejudice when the facts found in the story run counter to what the author wants to prove. Citation of the story of Satyakāma defeats the very purpose for which it has been brought. Even if Satyakāma were not a Brahmin the story will not serve the desired purpose. In that case a Brahmin teacher admits a non-Brahmin as his student without turning down his request on the ground that he is a non-Brahmin. In either case, the story is not a safe evidence to be quoted in support of the author's thesis on ancient caste prejudice.

Why should she pick up a 'complex 'and 'confusing' story? She wants us to believe the existence of caste prejudice in an instance from where it is totally absent. It is obvious she has not consulted the original Sanskrit text of the Upaniṣad.

The author misleads the readers by deliberately distorting the story, interpolating false statements into it. Only a discerning reader who has studied the story in its original context can detect the distortions in interpretation and translations such as seen in Ananya Vajapeyi's thesis.

Notes

1. *Gotra* is translated as parentage owing to ignorance of Sanskrit.
2. *apaśavo vā anye goaśvebhyaḥ*
   anāhutir vai jartilāś ca gavidhukāś ca.
3. *Bṛhadāranyaka Upaniṣad*, IV.1.6.

TEXTS AND STUDIES

TWO WORKS OF
SADĀŚIVA BRAHMENDRA :

ĀTMĀNĀTMAVIVEKAḤ
And
ĀTMĀNĀTMAVIVEKAPRAKĀŚIKĀ

Edited and Translated

By

SHANKARA SHAKTANANDA

INTRODUCTION

It is simply the most appropriate to start this introduction by recalling the first verse of *Ātmānātmaviveka*, that succinctly expresses not only his supreme spiritual stature, but also his compassionate grace in guiding the spiritual aspirants, which is an experiential truth in my life also. Grace and guidance of Sadāśiva Brahmendra was instrumental in bringing a paradigm change in my outlook, by transforming my life from a relentless material pursuit of mundane corporate existence, into a more meaningful life of spiritual self-discovery. The path, though arduous as it involved a completely new set of capabilities, unconnected to my corporate professional qualifications, is more gratifying in its pursuit.

Sadāśiva Brahmendra — Birth and Life

The southern part of Tamilnadu and Kaveri basin was fortunate to behold and witness the life and footprints of this great *avadhūta* saint Sadāśiva Brahmendra in its bosom. Born to an orthodox Telugu brahmin family of Somanatha Avadhani and Parvaty Ammal with the name Sivaramakrishnan, in the city of Madurai, which is drenched under the benign protective eyes of goddess Mīnākṣī, his childhood was uneventful, till the time when his marriage was solemnized through a betrothal ceremony, when a hungry Sivaramakrishnan looking for some successor, asked his mother to serve him some food as it was getting late. Being given to understand that he will be served food only after the completion of the ceremonies, the young lad lost his mind in thinking, if the present status before the marriage itself was so petrifying, what would be the consequence after it, definitely it would be worse. Thinking thus, he renounced his family ties, in search of a befitting spiritual master who would bestow him with true knowledge of realization of the Self. Thus he came under the tutelage of the great saint Paramaśivendra Sarasvatī, then pontiff of Śaṅkarācārya pītham of Kāñcī, with the *dīkṣā nāma* Sadāśivendra Sarasvatī after *saṃnyāsa*, and who ultimately flowered into a great *siddha*, a realized saint.

It is believed that he lived in the middle of 17th and 18th century and had his basic Vedic education at the Pāthaśala of Thiruvisainallur, near Kumbakonam. Śrīdhara Ayyāvāḷ, the great polymath Vedic scholar, Bodhendra Sarasvatī of *bhajana-paddhati* fame, Bhāṣyam Gopalakrishna Śāstrigaḷ and other erudite scholars, and also king Sarabhoji of Tanjore (1711 - 1727) were his associated contemporaries.

Being a great *yogī*, the saint exhibited many *siddhi-s* during his lifetime; the often quoted one is his wandering in his *avadhūta* state, into the *Zenana*, the private quarters of royal Muslim women. Consequently the enraged Sultan cut his right arm from the shoulder. Unmindful of the streaming blood and loss of arm, the great saint nonchalantly proceeded ahead, which brought the sultan into his knees, for the blunder committed. The great saint brought back to his normal state, again reattached his arm to his shoulder through his yogic power, as if nothing had happened and continued walking on. Another event was the disappearance of the meditating saint, during a flood in the Kaveri river, and his subsequent resurfacing after many years in the same posture, in the same spot but buried under layers of sand. Being an ocean of mercy, the great saint wiped the tears of deserving many with his benevolent superhuman *siddhi-s*, and continues to do so from his *jīva samādhi* even today.

It is believed that Sadāśiva Brahmendra attained *jīva samādhi* at Nerur, established on the banks of Kaveri around the year 1750 AD, where his *adhiṣṭhānam* was built by King of Pudukkottai, a beneficiary of his abundant grace, and is situated under a bilva tree, in front of a beautiful Śiva temple. He had made two prophecies before — the first one, that a bilva tree will grow above his *samādhi* on its own, and second one, a *brahmacāri* from Kāśī will bring a *bāṇaliṅga*. Based on his prophecy, today we can see both the bilva tree and the Śiva temple with *bāṇaliṅga* installed at the place of his *samādhi*.

Works of *Sadāśiva Brahmendra*

Around twenty-one Sanskrit literary creations attributed to the saint have been identified so far. Out of these some have been published. Though most of the others are authoritative works on Vedānta, yet not published. He also has written a commentary called *Yogasudhākara* on the *Yogasūtra of Patañjali* which is a well-acclaimed masterpiece. He is said to have composed twenty-three carnatic music *kīrtana-s*, with the *mudrā paramahaṃsa* known for their style of lilting and endearing melodies and great philosophical import. Many of them are often sung in music concerts, and remains as great favourites of music aficionados even till date. All his works, be they poetry, prose or musical compositions, are simple in style with elegant language, and great philosophical depth expressed in easily comprehensible terms.

Even though outstanding and one of the very few in its category, unfortunately the scholarly expositions of this great saint are yet to receive the deserving attention of discerning scholars in Advaita Vedānta. This is evident from the fact that many of his works still remain as a solitary or scarcely known publications. If at all there are any translations, according to known sources, they are just bare translations without scholarly analysis. Many of them were published mostly during the beginning of last millennium and are out of print. Therefore it is felt indispensable and obligatory, to be enriched with further knowledge about his great works. Thus emerged my mission to primarily take up the works of this great saint for my own dissertations. To this end the subject chosen for my thesis for both M. Phil and Ph. D were the Advaitic creations of the great Sadāśiva Brahmendra.

Thus it brought me to the door step of the Adyar Library, a great repository of ancient literature, and a vital constituent of the International Theosophical Society, in search of manuscripts pertaining to this great saint. This chance encounter not only culminated in my being a worker for the reputed Library ultimately, but also led me into the sacred annals of the esteemed Theosophical Society in more profundity.

By the grace of Sadāśiva Brahmendra, I ended up in identifying two works *Ātmānātmaviveka* and *Ātmānātmavivekaprakāśikā* attributed to him, but hitherto unknown and unpublished and remain as exclusive manuscripts only available only in the Adyar Library. These two works were verified with *Advaita Vedānta, Literature A Bibliographical Survey*, R. Thangaswami Madras University, 1980. In it he compares the recorded sources of Advaita manuscripts available throughout India and also cross verified with

New Catalogus Catalogorum volume 2, Madras University and it is observed that this is the only manuscript in existence among the whole compendium of Advaitic manuscripts.

Critical Apparatus

These two palm leaf manuscripts are available exclusively in the Adyar Library and are unpublished. Reference: *Descriptive Catalogue of Sanskrit Manuscripts in the Adyar library, vol IX Mīmāṃsā and Advaita Vedanta*: *Ātmānātmaviveka of Sadāśiva Brahmendra* S. No 750, 22.D. 40, MS No 68798 palm-leaf 8 follios 10 X 1 1\8 inches. 7 lines in a page. Grantha script. Old. Good. Good writing. Complete. Colophon: *ātmānātmavivekḥ samāptaḥ*.

Ātmānātmavivekaprakāśikā of *Sadāśiva Brahmendra* S. No. 765. 23.C. 15 MS No. 69663 palm-leaf. 6 Folios 7 X 1 inches. 5 lines in a page. Telugu script. Old. Injured. Illegible writing. Complete. No colophon.

Internal and External Evidences of Authorship

There are strong evidences to prove these two works belong to Sadāśiva Brahmendra. Even though there is a work titled *Ātmānātmaviveka* attributed to Śrī Śaṃkara and extensively published, there is another work with similar name attributed to Sadāśiva Brahmendra. It appears to be different as evidenced by the difference in *maṅgalācaraṇa* of the work and also in its language, logical arrangements of various spiritual topics, and exclusion of a few topics.

Unlike the work attributed to Śaṃkarācārya, in which many related sub-topics like *śravaṇa*, *manana*, *nididhyāsana* are defined and discussed, we do not find the same in the version attributed to Brahmendra. Apart from the differences in language, omission of some topics and logical grouping, there is also a striking resemblance in respect of content, which goads one to conclude that Sadāśiva Brahmendra may have rewritten the original work after making suitable alterations to make it more effective for comprehension. That may also be a reason why this work does not come under the list of works of Sadāśiva Brahmendra. Thus the present work, though does not specify Sadāśiva Brahmendra as its author, through inferential and circumstantial factors, it is documented by scholars of the Adyar Library several decades ago as a work of Sadāśiva Brahmendra.

On the other hand, *Ātmānātmavivekaprakāśikā* is recognized by scholars as a work definitely of Sadāśiva Brahmendra. Secondly, the commemorative verse that appears in the beginning of this work clearly identifies it as a poetic composition of Brahmendra. Thirdly the style of expression of the author found in verse 21 of this work, where he expresses the futility of expressions in the case of a self realized person, can also be found in few of his much acclaimed music compositions like *sarvaṃ brahmamayam*, etc. Similarly his favourite ponderings over the portrayal of a *jīvanmukta*, and his ultimate state of bliss, which find expression in this work, can also be found elsewhere, in a large number of his music compositions (e.g. *brahmaivāhaṃ khila*) as well as his other prose works like *Ātmavidyāvilāsa*, *Advaitarasamañjarī*, etc.

A brief outline of the works

Ātmānātmaviveka

This work starts with the root-cause analysis of sorrow and traces it to nescience ultimately. Then it offers the solution as Self- knowledge, for which one is instructed to conduct a self introspection between temporal non-self and eternal Self by defining and describing both these concepts. It then deals with the fourfold qualifications of the aspirant (*sādhana-catuṣṭayam*), its definition and description for attaining this self knowledge. Then it deals with the three bodies, their definitions with the description and the reason for their classification as temporal non-self. After that it deals with the three states of existence, their definition and description and the reason for their classification as temporal non-self. Further, it deals with five sheaths of consciousness, their definition and description and the reason for their classification as temporal non-self. Thus, after establishing self as consciousness which transcends the three bodies, three states of existence, and five sheaths, the definition and description of Existence, Consciousness, Bliss (*sat cit ānanda*) is undertaken and finally concludes by providing description of supreme self.

Ātmānātmavivekaprakāśikā

It is a spiritual poem of thirty verses composed in Āryā metre. This is definitely not a commentary or explanatory work on *Ātmānātmaviveka* as the name suggests. May be, we can consider this work as complimentary to *Ātmānātmaviveka*, because here the accent is more on the spiritual preceptor, and his critical role for Self- knowledge, apart from the description of the state of a *jīvanmukta*, which the author has dealt with extensively in his another masterpiece titled *Ātmavidyāvilāsa*. This work can be considered as a logical next step to *Ātmānātmaviveka*, wherein a person after analysis of temporal non-self and eternal Self as expounded in *Ātmānātmaviveka* should ideally get the guidance of a spiritual preceptor for success in his journey of self-discovery. Thus the outline of this work starts with indispensability of a preceptor, and briefly deliberates on the problem of nescience, the root-cause of sorrow, and proceeds to address the same by describing Self-knowledge as its only solution, and the means to achieve the same, the indispensability of a guru, then delves shortly on the state of a

Self-realized person and finally ends with paying encomiums to the spiritual preceptor who was instrumental for this state of deliverance. Thus we can surmise this work, as a tribute to the class of spiritual preceptors for their strategic role in Self-realization of an individual.

Now, we will discuss some of the special features of this work. It starts with a dedication to Sadāśiva Brahmendra by his grand disciple who might have been instrumental in preserving this work in manuscript for posterity. Then comes the *Maṅgalācaraṇa* of the author of the work Sadāśiva Brahmendra, addressed to *saptamātṛkā* starting with Brāhmī, succinctly eulogizing their attributes. *Maṅgalācaraṇa* dedicated to *saptamātṛkā-s* is the rarest of the rare not found hitherto anywhere else. This has a great significance in this poem, as there is a prominent ancient temple dedicated to *saptamātṛkā-s* in Nerur, where the *jīvasamādhi* of this great saint is located. He was fervently dedicated to his guru Paramaśivendra Saravatī, whose s*amādhi* is located in Thiruvengadu and where it is said, to this day the subtle presence of the saint is felt in a specific bilva tree, wherein a concrete structure is built around it for safeguarding the same. Therefore, it is no surprise that this poetic work stands as a tribute to the spiritual preceptors.

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Chennai Shankara Shaktananda
9.8.2019

सदाशिवब्रह्मेन्द्रकृतः

आत्मानात्मविवेकः

सदाशिवयतीन्द्राय शुद्धाय परमात्मने ।
सर्वलोकैकनाथाय सदानन्दाय ते नमः ॥

1. प्राणिनां दुःखं केन जायते ? शरीरपरिग्रहेण । शरीरपरिग्रहः केन जायते ? कर्मणा । कर्म केन जायते ? रागादिना । रागादिः केन जायते ? अभिमानेन । अभिमानः केन जायते ? अविवेकेन । अविवेकः केन जायते ? अज्ञानेन । अज्ञानं केन जायते ? केनापि न जायते, अनादिः ।

2. पुनश्च अवरोहेण द्रष्टव्याः । अज्ञानेन किं जायते ? अविवेकः । अविवेकेन किं जायते ? अभिमानः । अभिमानेन किं जायते ? रागादिः । रागादिना किं जायते ? कर्म । कर्मणा किं जायते ? शरीरपरिग्रहः । शरीरपरिग्रहेण किं जायते ? दुःखं जायते ।

3. अस्य दुःखस्य कदा निवृत्तिः ? सर्वात्मना शरीरापाये दुःखापायः । अस्य शरीरस्य कदा निवृत्तिः ? सर्वात्मना कर्मापाये । कर्मणः कदा निवृत्तिः ? सर्वात्मना रागाद्यभावे । रागादेः कदा निवृत्तिः ? सर्वात्मना अभिमानाभावे । अभिमानस्य कदा

निवृत्तिः ? अविवेकापाये । अविवेकस्य कदा निवृत्तिः ? अज्ञानापाये । अज्ञानस्य कदा निवृत्तिः? ज्ञानेन निवृत्तिः ।

4. ज्ञानं केन जायते ? आत्मानात्मविचारेण, न अग्निहोत्रकर्मणा । आत्मानात्मविचारे अधिकारी कः ? साधनचतुष्टयसम्पन्नः । [1]साधनचतुष्टयसम्पन्नो नाम— नित्यानित्यवस्तुविवेकः, इहामुत्रार्थफलभोगविरागः,शमादिषट्कसंपत्तिः, मुमुक्षुत्वश्चेति ।

5. नित्यानित्यवस्तुविवेकस्तावत् ब्रह्मैव नित्यं जगदनित्यमिति मनसा विवेचनम् । इहामुत्रार्थफलभोगविरागो नाम ऐहिकादीनां [2]स्रक्चन्दनादिविषयफलभोगादीनां कर्मजन्यतया यथा अनित्यत्वं तद्वत् आमुष्मिकादीनाम् अमृतादिविशिष्टफलभोगादीनामपि अनित्यत्वमिति तेभ्यो नितरां विरक्तिः । शमादिषट्कसम्पत्तिर्नाम शमो, दमः, उपरतिः, तितिक्षा, समाधानं, श्रद्धा । शमो नाम मनसः श्रवणादिव्यतिरिक्तविषयेभ्यः निवर्तनम् । दमो नाम बाह्येन्द्रियाणां ज्ञानेन्द्रिय-कर्मेन्द्रियादीनां तद्व्यतिरिक्तविषयेभ्यो निवर्तनम् । पुत्रवित्तलोकेषणेभ्यः उपरमणं अथवा विहितानां कर्मणां विधिना परित्यागः [3]उपरतिः । तितिक्षा नाम शीतोष्णादिद्वन्द्वसहिष्णुता [4]परापराधसोढृत्वश्च । समाधानं नाम श्रवणादौ निगृहीतं मनः अनादिवासनया विषये गच्छति, तस्मिन् विषये दोषदृष्टिं कृत्वा पुनः पुनः समाधिः । श्रद्धा नाम गुरुवेदान्तवाक्येषु अतीव विश्वासः । मुमुक्षुत्वं नाम

मोक्षे दीप्तमस्तक इव तीव्रप्रेप्सा । [५]एवंभूतः साधनचतुष्टयसम्पन्नो वा अधिकारी । अस्मिन् अर्थे दृष्टान्तमाह । यथा अनुपनीतस्य सन्ध्यावन्दनादावनधिकरित्वं तद्वत् ।

6. आत्मा कः ? अनात्मा कः ? आत्मा — शरीरत्रय[६]विलक्षणः अवस्थात्रयसाक्षी पञ्चकोशव्यतिरिक्तः सच्चिदानन्दस्वरूपः आत्मा । अनात्मा तु समष्टिव्यष्ट्यात्मकशरीरत्रयम् ।

7. सर्वस्थितिषु शरीरत्रयविलक्षणः आत्मा तत्त्वमसीति उपदिश्यते किल । आत्मनः शरीरत्रयविलक्षणत्वं कथम् ? शरीरं नाम स्थूलसूक्ष्मकारणम् । स्थूलशरीरं नाम घटादिवत् दृश्यत्वात् स्थूलम् । शीर्यत इति व्युत्पत्या शरीरम् ।

8. सूक्ष्मशरीरं नाम सप्तदशावयवात्मकम् अपञ्चीकृतभूतकार्यं भौतिकम् । स्थूलशरीरवद् अदृश्यत्वात् सूक्ष्मम् इत्युच्यते । एतत्सूक्ष्मशरीरस्य शीर्यत्वं कथम् ? उच्यते । कामाद्याकारपरिणामो वृद्धिः, तत्सङ्कोचः जीर्णता । सा च द्विविधा । साधारणा असाधारणा चेति । साधारणा तु सर्वेषां सुषुप्तौ अनुभूयते । असाधारणा तु मुमुक्षौ ।

9. कारणशरीरं नाम अज्ञानम् । शरीरद्वयस्य कारणत्वात् कारणशरीरम् । सर्वोपरमत्वात् सुषुप्तिः । कारणशरीरस्य शीर्यत्वं कथम् ? उच्यते । अहं ममाद्याकारपरिणामो वृद्धिः । तत्सङ्कोचो जीर्णता । साधारणादि पूर्ववत् द्रष्टव्या । ज्ञानेन

अज्ञानस्य नाशदर्शनात् कारणशरीरं[7] शीर्यत इति व्युत्पत्तिः उपपद्यते ।

10. एवं शरीरत्रयलक्षणम् उक्त्वा विलक्षणत्वमाह । यथा स्त्रीपुरुषयोः स्थावरजङ्गमयोश्च विलक्षणः आत्मा, तत्त्वमसीति श्रुतिरुपदिशति । तस्मात् शरीरत्रयविलक्षणः आत्मा अहमस्मीति ज्ञानं भवत्येव ।

11. अवस्थात्रयसाक्षित्वम् आत्मनः कथम् ? अवस्थात्रयं नाम जाग्रत्स्वप्नसुषुप्त्यवस्था । जाग्रन्नाम ज्ञानेन्द्रियकर्मेन्द्रियैः यावत् बाह्येन्द्रियविषयज्ञानं तावत् जाग्रदित्युच्यते । स्वप्नं नाम इन्द्रियैः बाह्यार्थज्ञानमपि विना मनः एव, अन्तःकरणमेव विषयाद्याकारेण परिणतं सत् कर्तृत्वाद्याकारेण यावत् प्रतीयते तावत् स्वप्नः । सुषुप्तिर्नाम इन्द्रियैः बाह्यार्थज्ञानमपि विना, मनसोऽविषयकत्वात् तदात्माकार एव परिणामः, तमपि अन्तरेण बुद्धेः कारणात्मनावस्थानं सुषुप्तिः । अवस्था नाम व्यापारसमूहः ।

12. अवस्थात्रयनिरूपणेन आत्मनः अवस्थात्रयसाक्षित्वे च किमायातं इत्याशङ्कायामाह जाग्रदवस्था गता, स्वप्नावस्था आगता, सुषुप्त्यवस्थानुगता, एकावस्थानाशेऽपि एकावस्था आगतेऽपि एकावस्था अन्यावस्थायां नास्त्यपि अवस्था-अवस्था व्यापारांश्च अवस्थावन्तमपि यः निर्विकारत्वेन विद्यमानः

सन् ज्ञायते, सः एव अवस्थात्रयसाक्षी । यत एवं तद् आत्मनोऽवस्थात्रयसाक्षित्वं सिद्धमेव । यः एवं शरीरत्रयविलक्षणम् अवस्थात्रयसाक्षिणमात्मानं अहमस्मीति जानाति, अवस्थात्रयं शरीरत्रयं, च नाहमस्मीति च सः एव कृतकृत्यः ।

13. पञ्चकोशव्यतिरिक्तत्वमात्मनः कथम् ? पञ्चकोशो नाम अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयाः । अन्नमयकोशो नाम शिरःपादपाण्यादिमत् स्थूलशरीरम् । प्राणमयकोशो नाम कर्मेन्द्रियाणि पञ्चप्राणादि पञ्चवायवश्च मिलित्वा प्राणमयकोश इत्युच्यते । एतदेव क्रियाशक्तिः । मनोमयकोशो नाम ज्ञानेन्द्रियाणि पञ्च, सङ्कल्पविकल्पात्मकं मनश्च मनोमयकोशः । एतदेव इच्छाशक्तिः। विज्ञानमयकोशो नाम ज्ञानेन्द्रियाणि पञ्च निश्चयात्मिका बुद्धिश्च मिलित्वा विज्ञानमयकोशः । एतदेव ज्ञानशक्तिः । आनन्दमयकोशो नाम प्रियमोदप्रमोदवृत्तिः आनन्दमयकोश इत्युच्यते । आनन्दप्राचुर्यवद् अन्तःकरणस्याज्ञानप्रधानतया अवस्थानं आनन्दमयः । कोशवद् आच्छादकत्वात् कोशः । एवं पञ्चकोशलक्षणमुक्त्वा, एतेभ्यो व्यतिरिक्तमात्मानमाह । मम गौः, मम वत्सः, मम पुत्रः, मम पुत्री, मम स्त्री इत्युक्ते यथा गौरादिः, अहं न, तद्वत् । मम शरीरं, मम प्राणः, मे मनः, मे बुद्धिः, मे अज्ञानम् इत्युक्ते शरीरादिरहं न भवामीति प्रतीयते । किञ्च पञ्चकोश इत्युक्ते आत्मा न भवतीति विभाति । ‘आत्मा इत्युक्ते पञ्चकोशो न भवतीति विभाति । किञ्च पञ्चकोशनिष्ठ-

धर्मगुणविकारः आत्मनो नास्ति । आत्मनः लक्षणः सच्चिदानन्दो वा पञ्चकोशेषु नास्ति । तस्मात् पञ्चकोशव्यतिरिक्तत्वं आत्मनः सिद्धमेव । एवं पञ्चकोशव्यतिरिक्तः आत्मा अहम् अस्मीति यो वेद, पञ्चकोशो नाहमस्मीति च, स एव धन्यः ।

14. आत्मनः सल्लक्षणत्वं कथम् ? केनापि अबाध्यमानत्वेन कालत्रयेप्येकरूपेण विद्यमानं वस्तु सत् । [१०]यथोक्तसल्लक्षणस्य आत्मनि विद्यमानत्वात् आत्मैव सत् ।

15. आत्मनः चिल्लक्षणं कथम्? साधनान्तरनिरपेक्षतया [११]स्वयं प्रकाशमानं चित् स्वस्मिन् आरोपितसर्वपदार्थावभासकं वस्तु चित् यथोक्तचिल्लक्षणस्य अपि आत्मनि विद्यमानत्वाद् आत्मैव चित् ।

16. आत्मनः आनन्दलक्षणं कथम् ? परप्रेमास्पदत्वाद् आत्मैव आनन्दः । किञ्च आत्मनि निरुपाधिकसुखत्वमपि [१२]सर्वदुःखनिवर्तकत्वस्य [१३]निरतिशयसुखत्वस्य विद्यमानत्वाद् आत्मैव आनन्दः । एवं सच्चिदानन्दलक्षणं आत्मानं अहमस्मीति यः जानाति, स एव मुक्तः ।

17. आत्मनः ब्रह्मलक्षणमाह । त्रिविधपरिच्छेदशून्यत्वात्, सजातीयविजातीयस्वगतभेदरहितत्वात्, सर्वात्मकत्वात्, सर्वमहत्त्वात्, हेयोपादेयरहितत्वात्, आत्मैव ब्रह्म इति यो वेद, सः ब्रह्मैव । 'ब्रह्म वेद ब्रह्मैव भवति' । 'ब्रह्मविदाप्नोति परम्' । 'स

यो हवै तत् परं ब्रह्म वेद ब्रह्मैव भवति' । 'तरति शोकम् आत्मवित्' इति श्रुतेः । 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' 'ज्ञानम् लब्ध्वा परां शान्तिं आचिरेणाधिगच्छति' इत्यादि श्रुतिसमानार्थकस्मृतेः ।

आत्मानात्मविवेकः समाप्तः

Variations and Editorial Corrections

१ साधनचतुष्टयसम्पन्नं to साधनचतुष्टयसम्पन्नो

२ स्रच्चन्दनादि to स्रक्चन्दनादि

३ उपरतिः added

४ परापरा बोधृत्वश्च to परापराधसोढृत्त्वश्च

५ भूतस्य to एवंभूतः

६ वैलक्षण्यं to विलक्षणः

७ कारणशरीरस्य to कारणशरीरं

८ आनन्दप्राचुर्यमद् to आनन्दप्राचुर्यवद्

९ आत्मेन to आत्मा

१० यथोक्तं सल्लक्षणं to यथोक्तसल्लक्षणस्य

११ स्वया is seen excess

१२ सर्वदुःखनिवर्तकत्वश्च to सर्वदुःखनिवर्तकत्वस्य

१३ निरतिशयसुखत्वश्च to निरतिशयसुखत्वस्य

ĀTMĀNĀTMAVIVEKAḤ

I worship thee, Oh *sadāśiva* the king of seers! One who is perpetually in the state of pure consciousness and bliss, and thus the master of universe!

I. Root-Cause Analysis

1. Q: What causes the sorrow for mortals? **A:** The embodiment causes sorrow for mortals. **Q:** What is the source for embodiment? **A:** Action is the source for embodiment. **Q:** What is the source for action? **A:** Attachment is the source for action. **Q:** What is the source for attachment? **A:** Egotistic perspective of oneself is the source for attachment. **Q:** What is the source for egotistic perspective? **A:** Non-discrimination between eternal self from temporal non self is the source for egotistic perspective **Q:** What is the source for non-discrimination? **A:** Nescience or ignorance is the source for non-discrimination **Q:** What is the source for nescience? **A:** It is beginning-less.

II. Tracing Back from the Root

2. Let us trace back from the root. **Q:** What is the effect of nescience? **A:** Non-discrimination **Q:** What is the effect of non-discri-mination? **A:** Egotistic perspective of one's self **Q:** What is the effect of egotistic perspective of one's self? **A:** Attachment **Q:** What is the effect of attachment? **A:** Action. **Q:** What is the effect of action? **A:** Embodiment **Q:** What is the effect of embodi-ment? **A:** Sorrow.

III. Remedies

3. Q: How to eliminate sorrow? **A:** By elimination of embodiment irrevocably sorrow is eliminated. **Q:** How to discontinue embodiment? **A:** By discontinuation of actions irrevocably **Q:** How to discontinue actions? **A:** By elimination of attachment irrevocably **Q:** How to eliminate attachment? **A:** By elimination of egotistic perspective of self irrevocably **Q:** How to eliminate egotistic perspective of self? **A:** By elimination of non-discrimination between eternal Self and temporal non-self irrevocably **Q:** How to eliminate non-discrimination? **A:** By elimination of nescience **Q:** When is nescience eliminated? **A:** By knowledge of true self.

4. Q: By which means true knowledge is unfolded? **A:** It is only through profound contemplation upon self and non-self and not by rites and rituals like *agnihotra* **Q:** Who is the competent aspirant for contemplation upon Self and non-Self? **A:** One who possess the fourfold qualifications.

IV. Eligibility Criteria

5. Fourfold qualifications means general discrimination between one's own eternal and temporal Self-identity (*viveka*), renunciation of the fruits of actions both in this and in other worlds (*virāgaḥ*), attainment of the sixfold attributes starting with *śama* (*śama damaḥ uparatiḥ titīkṣā śraddhā samādhānam*) and intense desire for liberation (*mumukṣutvam*). Discrimination (*viveka*) denotes the staunch conviction of mind through analysis that all pervading self (*brahman*) is the only reality and the entire world phenomena is ephemeral. Renunciation of the fruits of actions, both in this and in other worlds means, identical to sensual pleasures like adorning oneself with garland and sandal paste etc., which are ephemeral due to their being results of actions, so it is with seeking enjoyment in the other world, for exclusive pleasures like nectar (*amṛtam*), etc. are also ephemeral, and so an intense disregard for both worlds. The suite of six attributes are: regulation of mind (*śama*), regulation of external organs (*dama*), internalization of the mind towards the self (*uparati*), endurance (*titīkṣā*), faithfulness (*śraddhā*) and equipoise (*samādhānaṃ*). Regulating the mind is withdrawal of the mind from all other unrelated pursuits, other than Self-knowledge. Regulating sense- and motor- organs is to turn their focus on Self-knowledge by elimination of all other unrelated pursuits. Internalizing the mind is to shift its focus from offspring, wealth and other external material predilections, and also renouncing prescribed duties as ordained in scriptures (*saṃnyāsa*). Endurance involves resilience to adverse situations like heat or cold and also resilience to transgressions by others. Equipoise involves recurring restraint of the mind from its usual materialistic tendencies due to previous impressions, by retrieving it back to its original equipoised state. Faithfulness indicates the attitude of utmost loyalty and reliance in words of preceptor and scriptures. Intense desire for liberation (*mumukṣutvam*) means severe longing for liberation like when one's head is under fire (and how he craves for water). How is that person who fulfills the fourfold qualifications a competent aspirant for Self-enquiry? In this regard an illustration is given. Just like a Brahmin not initiated with sacred thread cannot perform his prescribed daily rites, so it is with a seeker of the Self, bereft of the fourfold qualifications.

V. Description of Eternal and Temporal

6. Q: What is eternal Self and what is temporal non-self? **A:** That which is distinct from the three bodies (*śarīra-traya-vilakṣaṇa*), witness to all three states of existence (*avasthā-traya-sākṣī*), different from the five sheaths of consciousness (*pañcakośa-vyatirikta*), and existence-consciousness-bliss epitomized (*sat-cit-ānanda-svarūpa*). The opposite of this is temporal self which comprises of the three bodies both individual and aggregate.

VI. That which is Distinct from the Three Bodies (*Śarīra traya-vilakṣaṇa*)

7. Q: On the scriptural revelation 'thou art that' (*tat tvam asi*), (since thou refer to the person) how can the self be distinct from all the three bodies? **A:** Body (*śarīram*) indicates the three types of bodies, namely gross, subtle and causal (*sthūla*, *sūkṣma* and *kāraṇa*). The gross body is one that is manifest as it is physically visible to the eyes like a pot. Derivation of '*śarī-ram*' is from '*sīryate*'- decays.

8. The subtle body comprises of 17 parts (five organs of knowledge, five organs of action and five subtle elements, mind and intelligence), and effect of the uncompounded five elements and elemental in character. Since not visible like the gross body, it is termed as subtle (*sūkṣma*). Bodies are subject to decay (*śīryate*) and hence aptly termed as body (*śarīraṃ*). **Q:** How is the declination of this subtle body? **A:** I shall answer. When the subtle body transforms into desire etc., it is its growth and in its contraction, it is its decline. This decline of subtle body happens in two ways, common and uncommon [levels of decline]. Common is experienced by all in deep sleep, but uncommon is experienced by a yearning spiritual aspirant (during his desire for liberation).

9. Causal body is termed as nescience (*ajñānam*). Since it is the cause for both the subtle and physical bodies, it is named so. It is named *suṣupti* since everything else (except nescience) resolves in deep sleep. **Q:** How is the declination of the causal body? **A:** I shall answer. When the causal body transforms into 'I' and 'mine' (egotistic selfish identity) it is its growth, and when it contracts, it is its decline. Common and uncommon (level of decline) is same as described earlier. By knowledge, nescience is seen as destroyed, therefore causal body is also subject to declination. So here also the derivation (*śīryate*) for *śarīram* is applicable.

10. Thus, after defining the three bodies and their annihilation, now their divergence (with eternal Self) is taken up. Eternal Self is different from the men and women and moving and non-moving things is clearly apprehended from the scriptural revelation thou art that '*tat tvam asi*'. Therefore, the knowledge that Self is different from the three bodies and 'I am that Self' will occur definitely.

VII. That Which Is Witness To All Three States of Experence (*Avasthā-traya-sākṣi*)

11. Q: How does witness-hood accrue to the self in all three states of existence? **A:** The three states of existence are waking, dream, and deep sleep. Waking (*jāgrat*) is the state of experience (*avasthā*) that befalls as long as both organs of knowledge and organs of action are active in perception of external items.

This is termed as waking state. Dream is the state (*svapna*) that befalls when without any perception of items by the external organs, when mind and internal organs alone transform themselves into both the items of perception and its agent, it is termed as dream state. Deep sleep is the state that befalls when without any perception of objects by the external organs, and the mind also has become inactive (due to non-perception of internal objects), there the self just remains in its own nature, and that too without even intelligence, it just prevails in its causal form. *Avasthā* means transactional aggregation.

12. Now if a doubt is raised what benefit accrues by defining the three states of experience, and the witness-hood of the self in the three states, then it is clarified that when waking state is bygone, dream state is present, and deep sleep state is in standby. Even if one state goes and the other state comes and even if one state is not in the other state, there should be one witness who continually witnesses the changes in various states. Being present in all states (including the gaps between these states) without himself undergoing any change, he is the witness in the three states. Whatever is in this form, is the Self and therefore witness-hood of the Self to the three states of experience is proved. One who experientially realizes his true nature of his self 'I am' as distinct from the three embodiments, and as witness to three states of existence, and also that he is neither 'I am not' the three states of experience nor the three bodies, is a man with fulfillment.

VIII. That Which Transcends The Five Sheaths of Consciousness (*Pañcakośa-vyatiriktam*)

13. Q: How to reconcile the Self as that which transcends the five sheaths of consciousness? **A:** The five sheaths are alimentary (*annamaya*) sheath, vital (*prāṇamaya*) sheath, mental (*manomaya*) sheath, intelligence (*vijñānamaya*) sheath, and bliss (*ānandamaya*) sheath. Alimentary sheath comprises of gross body including head legs, and hands. Vital sheath comprises of the five organs of action along with the five vital principles and five airs. It is the seat of action. Mental sheath comprises of the five sense organs of knowledge along with mind deliberating *pros and cons* or mind of incertitude. It is the base of desire. Intelligence sheath comprises of the five sense organs of knowledge along with intelligence of certitude. It is the base of intelligence. Bliss sheath is transformation of the mind into various degrees of happiness: *priya*, *moda*, *pramoda*. It is named so due to the internal organ's being almost permeated with happiness and due to the subtle presence of nescience. They are aptly called sheaths (*kośa*) because they effectively conceal (our true nature). Thus, after the definition of the five sheaths, the distinctiveness of the Self from these five sheaths is explained. When we associate with terms like 'my cows', 'my calves', 'my son', 'my daughter', 'my wife' etc., I know the terms cows, etc. do not refer to my self. Likewise *pañcakośa-s* are different from *ātman*. When we say 'my body', 'my breath', 'my mind', 'my intelligence', 'my ignorance', etc. we know body etc., cannot be our 'Self'. Not only that, we can also surmise that the term 'five sheaths' itself conveys that it is 'non-Self', and when we say 'self' it does not refer to the five sheaths. The sheaths are qualified by qualities, whereas the Self is bereft of any qualities. The characters and qualities which are inherent to and manifest in the five sheaths are not of the Self. The definition of the Self as existence-consciousness-bliss epitomized (*saccidānandasvarūpa*) is definitely not found in the five sheaths. Therefore, the distinction of the five sheaths from the self is fully established. Thus, he alone who experientially realizes that he is that Self, distinct from the five sheaths, and also that the five sheaths are not 'I' the Self, is fulfilled.

IX. That Which Is Existence-Consciousness-Bliss Epitomized (*Sat-cit- ānanda-svarūpa*)

14. Q: How can the Self be epitomized as existence (*sat*)? **A:** That which remains without any invalidation and in it's eternal changeless form, in all the three phases of time (*trikāla-abhādyatvam*) is the entity termed existence. Since the aforementioned definition of existence is applicable to the Self, the Self is the same as existence.

15. Q: How can the Self be epitomized as consciousness (*cit*)? **A:** Consciousness is self-effulgent without dependence on any other entity, and in which all the superimposed elements are reflected. Since the aforementioned definition of consciousness is applicable to the Self, the Self is the same as consciousness.

16. Q: How can the Self be epitomized as bliss (*ānanda*)? **A:** Since it is an aspect of unalloyed supreme love, the Self itself is bliss. Not only that, as it is the cessation from the touch of any kind of afflictions, and it is unending ultimate happiness, undoubtedly it is unconditional happiness. Therefore the Self is the same as bliss. Thus, he alone is a liberated soul who experientially realizes that 'I am the Self that is epitomized as Existence-Conscious-Bliss.'

17. Definition of Brahman and how it is applicable to Atman is explained: The individual self is the same as the Universal Self since in its true form it is neither bound by the three limitations (of time, space and object) nor does it suffer from any disparity either internal (*sajātīya*) or external (*vijātīya*) or on its own (*svagata*), is all pervading (*sarvātmakam*), almighty (*sarvamahatvam*), free from accretions or diminutions (*hēyopādēyarahitam*) and the one who experientially realizes that he is nothing but the Eternal Universal Self, is Brahman. 'One who realizes that the self becomes Self itself,' (*Muṇḍaka Upaniṣad* III.2.9), 'The knower of the Self attains the Supreme,' (*Taitarīya Upaniṣad* II.1.1), 'That which is in you is that Supreme and one who realizes the Self becomes the Self Itself,' (*Muṇḍaka Upaniṣad* III.2.9), 'The knower of the Self crosses the (waters of) sorrow,' (*Chāndogya Upaniṣad* VII.1.3) are some of the pertinent scriptural revelations. '. . . Just as the fire called [Self-] knowledge burns all the effects of all actions,' (*Gītā* IV.37), 'By the attainment of this knowledge one attains complete peace forthwith,' (*Gītā* IV.39) are some of the Smṛti revelations relevant to the context.

Thus ends the Text Āttmāanātmavivekaḥ

सदाशिवब्रह्मेन्द्रकृता

आत्मानात्मविवेकप्रकाशिका

अथाद्वैतज्ञानविचारे अस्मत्परमगुरु-सदाशिवब्रह्मेन्द्रकृत
आत्मानात्मविवेकप्रकाशिका आर्या उदाह्रियन्ते ॥ १ ॥
ब्रह्माणी कमलेन्दुसौम्यवदना माहेश्वरी लीलया ।
कौमारी पुरदर्पनाशनकरी चक्रायुधा वैष्णवी ॥ ॥
वाराही घनघोरघुर्घुररवाप्यैन्द्री च वज्रायुधा
चामुण्डा गणनाथरुद्रसहिता रक्षन्तु वो मातरः ॥ २ ॥
अखिलपरहंसदेशिकमार्ग[1]सिद्धान्तदर्शकं प्राज्ञम् ।
[2]आनन्दपूर्णसागरमनिशमहं नौमि शंकराचार्यम् ॥ ३ ॥
शरणं न भवति जननी न पिता न सुता न सोदरा नान्ये ।
परमं शरणमिदं मे चरणं मम शिरसि देशिकन्यस्तम् ॥ ४ ॥
स्वात्मावबोधहीनाः[3] कुणपशरीराभिमानपरितुष्टाः ।
वारिजबुद्बुदरक्षां मूढाः कुर्वन्ति मोहबन्धेन ॥ ५ ॥
तदिदं तादृशमीदृशमेतावत्तावदिति[4] च सन्न भवेत्[5] ।
ब्रह्म तदित्यवधेयं नो चेद्विषयो भजेत्परोक्षत्वम् ॥ ६ ॥

अखिलागमान्तलक्ष्यं हानोपादानहीनचिन्मात्रम् ।
अनुभूतिमात्रगम्यं ब्रह्मैवाहं तदस्मि परिपूर्णम् ॥ ७ ॥
चिन्मात्रममलमक्षयमद्वयमानन्दमनुभवारूढम् ।
ब्रह्मैवास्मि तदन्यन्न किञ्चिदस्तीति[६] निश्चयो विदुषाम् ॥ ८ ॥
सति कोशशक्त्युपाधौ संभवतस्तस्य जीवतेश्वरते ।
नो चेत्तयोरभावाद्विगतविशेषं विभाति निजरूपम् ॥ ९ ॥
जलमिव मृगतृष्णायां शुक्तौ रजतं[७] यथाहिरिव रज्जौ ।
सत्यमिव सकलमेतत् कल्पितमाभाति मयि परानन्दे ॥ १०॥
इदमिदमिति प्रतीते वस्तुनि सर्वत्र बाध्यमानेऽपि ।
अनिदमबाध्यं तत्त्वं[८] सत्वादेशस्य न च परोक्षत्वम् ॥ ११ ॥
ज्ञानं कर्मणि न स्यात्[९] ज्ञाने कर्मेदमपि तथा न स्यात् ।
कथमयमनयोरुभयोस्तपनतमोवत्समुच्चयो घटते ॥ १२ ॥
तस्मान्मोहनिवृत्तौ ज्ञानं न सहायमन्यदर्थयते ।
यद्वद् घनतरतिमिरप्रकरपरिध्वंसने सहस्रांशुः ॥ १३ ॥
कर्मभिरिव न बोधः प्रभवति गुरुणा विना दयानिधिना ।
आचार्यवान्हि पुरुषो वेदेत्यर्थस्य वेदसिद्धत्वात् ॥ १४ ॥
ऐक्यपरैः श्रुतिवाक्यैरात्मा शश्वत्प्रबोध्यमानोऽपि ।
देशिकदयाविहीनैरपरोक्षयितुं न शक्यते पुरुषैः[१०] ॥ १५ ॥
मयि सुखबोधपयोधौ महति ब्रह्माण्डबुद्बुदसहस्रम् ।
मायामयेन मरुता भूत्वा भूत्वा पुनस्तिरोधत्ते ॥ १६ ॥

दन्तिनि[११] दारुविकारे दारु तिरोभवति साधु सोऽपि तत्रैव ।
जगति तथा परमात्मा परमात्मन्यपि तथा जगत्तिरोधत्ते[१२]॥१७॥
तस्मिन् ब्रह्मणि विदिते विश्वमशेषं भवेदिदं विदितम् ।
कारणमृदि विदितायां घटकरकाद्याः यथावगम्यन्ते ॥ १८ ॥
एष विशेषो विदुषां पश्यन्तोऽपि प्रपञ्चसञ्चारम् ।
पृथगात्मना न किंचित् पश्यन्त्येवं निगमनिर्णीतम्[१३] ॥ १९ ॥
जगदाकारतयापि प्रथमं गुरुशिष्यविग्रहतयापि ।
ब्रह्माकारतयापि प्रतिभातीदं परात्परं सर्वम् ॥ २० ॥
किं चिन्त्यं किमचिन्त्यं किमकथनीयं किमत्र कथनीयम् ।
किं कृत्यं किमकृत्यं निखिलमिदं जानतां विदुषाम् ॥ २१ ॥
कबळितचञ्चलचेतो गुरुतरमण्डूकजातपरितोषा ।
शेते हृदयगुहायां चिरतरमेकैव चिन्मयी भुजगी[१४] ॥ २२ ॥
सति तमसि मोहरूपे विश्वमपश्यं तदेतदित्यखिलम् ।
उदयवति बोधभानौ किमपि न पश्यामि किन्विदं चित्रम् ॥२३॥
विद्यास्थितयः प्राज्ञे साधनभूताः प्रयत्ननिष्पाद्याः ।
लक्षणभूतास्तु पुनस्स्वभावतः स्थिताः स्थितप्रज्ञे ॥ २४ ॥
जीवन्मुक्तिरितीमां वदन्त्यवस्थां स्थितात्मसंबोधाम् ।
बाधितभेदप्रतिभाः बाधितभवबोधसामर्थ्याम् ॥ २५ ॥
अजरोऽहमक्षरोऽहं प्राज्ञोऽहं प्रत्यगात्मबोधोऽहम् ।
परमानन्दमयोऽहं परमशिवोऽहं सदास्मि परिपूर्णः ॥ २६ ॥

बहुभिः किमेभिरुक्तैरहमेवेदं चराचरं सर्वम् ।
शीकरपीनतरङ्गाः सिन्धोरपराणि न खलु वस्तूनि॥ २७ ॥
विदितं वेदरहस्यं विदितो देहादिरयमनात्मेति ।
विदितः परयिति चात्मा किमितः परमस्ति जन्मसाफल्यम्॥२८
गुरुकरुणयैव नावा प्राक्तनभाग्यानुकूलमारुतया ।
दुस्सहदुःखतरङ्गतुङ्गस्संसारसागरस्तीर्णः ॥ २९ ॥
कारुण्यसारसान्द्राः कांक्षितवरदाः अकल्पितविशेषाः ।
श्रीगुरुकटाक्षपाताः शिव शिव शमयन्तु चित्तसद्रूपम् ॥ ३० ॥

॥ आत्मानमात्मविवेकस्तुतिः सम्पूर्णः ॥

Variations and Editorial Corrections

१ माग to मार्ग
२ आनन्दपूण to आनन्दपूर्ण
३ भेधहीनाः to बोधहीनाः
४ तादिति to तावदिति
५ भवेल् to भवेत्
६ किञ्चितभ्यस्ती to किञ्चिदस्तीति
७ रजितम् to रजतम्
८ तत्वं to तत्त्वं
९ स्याल् to स्यात्
१० पुरुषः to पुरुषैः
११ दन्ति to दन्तिनि
१२ जगतिरोधत्ते to जगत्तिरोधत्ते
१३ निर्णितम् to निर्णीतम्
१४ भुजगि to भुजगी
१५ कल्पित to अकल्पित

ĀTMĀNĀTMAVIVEKAPRAKĀŚIKĀ

Translation

1. In the realm of Advaita Vedānta pertaining to knowledge of the Self, I offer now this poetic creation of my *paramaguru* Sadāśiva Brahmendra titled *Ātmānātma vivekaprakāśikā* written in Āryā metre.

Note: This introductory verse is considered as a tribute given to his *paramaguru* by his disciple, who might have copied and preserved this work for the benefit of the aspirant folks.

2. I seek the protection from mother deities, commencing from Brahmāṇī with a charming face resembling a lotus and full moon, the sportive Māheśvarī, Kaumārī the destroyer of vainglorious *asurā* citadels, Vaiṣṇavī holding the discus, Vārāhī with a fierce and horrendous roar, Aindrī bearing the weapon *vajrā*, and lastly Cāmuṇḍā accompanied by Gaṇanātha and Rudra.

Note: Thus, this hymn in Āryā metre of Sadāśiva Brahmendra commences with a *maṅgala śloka* addressed to the seven mother deities popularly known as *sapta-mātṛkā*.

3. I continually offer my homage to Śrī Śaṃkarācārya, who is from the direct lineage of the foremost preceptor of entire elite class of renunciates, Lord Dakṣiṇāmūrti, the vanguard of the Advaita Vedānta, eternally in supreme consciousness and the ocean of limitless bliss.

Note: Through these epithets, he glorifies Śaṃkarācārya, the great master of Advaita philosophy, a towering visionary, who reawakened India to its highest spiritual heritage of Advaita Vedānta by confronting, convincing and winning over other religious opponents through debates, and who by establishment of spiritual centers at strategic locations ensured the continuation of this lineage till date and who as a great religious reformer ruthlessly condemned the extremities in religious practice by standardizing idol worship into six categories, and who by relentless travel through the length and breadth of the country, and through his exquisite poetic compositions and commentaries ensured the transmission of India's spiritual glory to one and all.

4. Neither mother, father, offspring, brothers nor others are my refuge, but the master's feet impressed on my head is the supreme refuge, to whom I surrender.

Note: Having paid obeisance to foremost luminaries among his lineage, now he extends his obeisance to his own guru Sri Paramaśivendra Sarasvatī. Especially for knowledge of self, a spiritual preceptor is absolutely indispensable, as any amount of self learning, however intelligent and proficient one may be, will not result in experiential realization. *Guru* is the one who removes our ignorance by imparting knowledge of self. In the term guru *gu* refers to darkness of ignorance and *ru* refers to the one who removes it. The confluence of a sincere spiritual seeker and his guru happens only through divine intervention. A *guru*, well-versed in the scriptures and rooted in self only is qualified to impart the Self knowledge, and that too he should do so only to a spiritually well-qualified student adhering to the four precepts popularly known as *sādhana-catuṣṭayam*.

5. Those incapable of differentiating between the nature of the Self and the non-Self, and who mistakenly identify the Self with the repugnant body and trying to preserve it, being contented in it due to their infatuation, are just like a simpleton trying to safeguard the water bubbles in the waves of the ocean.

Note: Here he indicates the general character of common people in the midst of ignorance of their true self identity. One pertinent quote from the *Muṇḍaka Upaniṣad* (I.2.9-10) says: 'The ignorant people living in darkness, immature, unaware of any higher good or goal, blindly attached to their practices and thinking themselves to be accomplished, exhausting their merits in heaven, fall again and again into the sea of *saṃsāra*.'

6. Brahman cannot be objectified into this or that, similar to this, similar to that, or quantified into this much or that much, but must be apprehended as 'that' the absolute reality, without which we cannot perceive any objects.

Note: Here he gives the solution to the problem of infatuation mentioned in the previous verse by defining 'Self' as indefinable. Because the Self cannot be defined and only can be experienced. Appropriate is the verse 7 of *Māṇḍūkya Upaniṣad* which reveals the same: 'The Self is neither outer awareness, nor inner awareness, nor both together, nor is it the suspension of awareness. It is neither knowing, nor unknowing. It can neither be seen, nor grasped. It is the essence of oneness into which everything is resolved. It is beyond all expressions and beyond all thoughts, It is indefinable. It is ultimate peace, benign and non-dual. The only way to know it is to become it.'

7. That unqualified Self or Brahman which is the final destination of all scriptures, complete in itself without any further attainment or forfeiture, and is realized only through experiential knowledge, is my Brahman nature, which makes me absolute.

Note: Having defined the 'Self' in the previous verse, he further unravels it and finally affirms Brahman as his self. A pertinent verse is the Śānti-mantra of *Bṛhadāraṇyaka Upaniṣad* which says that only fullness is here and there and when you add or remove fullness from fullness, only fullness remains, thus indicating supreme self which is infinite, remains always the same without any accretions or withdrawals.

8. That Self which is nothing but consciousness, stainless, immutable, non-dual, blissful and realized only through experience, and I am Brahman that is the ultimate, as there is nothing beyond it, is the final conviction of the enlightened.

Note: Through the above two verses, he further clarifies the different dimensions of that absolute self. But this self is only available for experience and not for intellectual understanding. *Muṇḍaka Upaniṣad* verse (I.1.6) confirms the Self as that which 'eye cannot see, mind cannot grasp, the un-decaying self neither has caste nor race, neither has eyes nor ears nor hands nor feet. It is eternal, all pervasive, omnipresent, subtler than subtle, source of all is the final judgment of the wise. *Kaṭha Upaniṣad* verse (I.3.10-11) also confirms that Brahman is the first cause and last refuge and thus beyond everything: objects, senses, mind, intellect, manifest and unmanifest nature.

9. When the underlying unqualified absolute Self is adjuncted by sheath i.e. *kośā* of *ajñāna*, it is termed as *jīva*, and when adjuncted by the power of *māyā* it is termed as supreme God. Otherwise, without these limiting adjuncts, the underlying unqualified absolute Self remains immaculate.

Note: Here he brings out the general distinction between the individual self *(jīva)* and the supreme God from the unqualified Self or Brahman. There is nothing more appropriate than the famous verse from *Muṇḍaka Upaniṣad* (III.1-3) which says 'Like two golden birds perched on the selfsame tree, always united, the ego and the Self dwell in the same body. The former eats the sweet and sour fruits of the tree of life, while the latter looks on in detachment. As long as we think we are the ego, we feel attached and fall into sorrow. When we contemplate on the Self and its greatness which is our true identity, we will be freed from sorrow. When we realize that we are the Self, stainless supreme source of light and life, then we transcend the duality of life and enter into the unitive state'.

10. Like apparent water appearing in the mirage or the apparent silver appearing in the conch shell or the apparent snake appearing in the rope, the fictitious world of name and form appears like real in my bliss-consciousness.

Note: One mistakes insentient non-self of body, mind, intellect etc., as one's true sentient self due to superimposition, and through these standard familiar examples, he not only proves the fictitious nature of the world, but also the process how we normally superimpose one into another due to our faulty perception goaded by our past impressions. Śrī

Śaṃkarācārya in the preface to his magnum opus *Brahmasūtra Bhāṣya* covers extensively the subject of superimposition and defines it as mistaking one as the other due to past impressions.

11. Even though what appears as 'this' and 'that' as objectivity everywhere is being negated, the reality of self which is available for my subjective experience and only known through scriptures, cannot be objectified as 'this' and 'that' and cannot be negated.

Note: Here he brings out the distinction between the Self and non-Self more clearly by classifying them into objective temporal class and subjective eternal class. The total process of Self-realization is evolution of Self identity from temporal non-self to eternal Self. In this context the verse IV.5 of *Śvetāśvastara Upaniṣad* reveals that 'From his divine power comes forth all this magical show of name and form of red, black and white, which casts the spell of pain and pleasure. Only when we pierce through this magic veil of ignorance, do we see the One who appears as many.'

12. When there is doer-ship and action one cannot attain self realization and in reverse there cannot be any action when there is Self-realization, as there is no 'doer' in case of a Self-realized. Since knowledge and action which are akin to light and darkness, are contrary to each other, and hence cannot coexist.

Note: Here he brings out the distinction between Self-knowledge and action, and disproves their inter-dependence by clearly explaining their contrary nature. A verse to the point is from *Muṇḍaka Upaniṣad* (III.1.8) 'Eye cannot see him, nor words reveal him; by the senses, austerity, or works he is not known. When the mind is purified by the light of self knowledge, then alone by contemplation he is seen, as the One without parts.' This scriptural revelation candidly put forth the delineation of the Self from action.

13. Therefore, for removal of ignorance, knowledge itself is sufficient, and it does not require any other external factors of assistance, just like the rays of the sun, which by itself is sufficient to ward off the heavy cloud of darkness.

Note: In furtherance to the earlier verse where he clearly distinguished between Self-knowledge and action, by delving on their contrary nature, he now through an example proves the self sufficiency of knowledge in dispelling ignorance. In the *Īśāvāsya Upaniṣad* v. 15 this light of knowledge is compared to the rays of the sun: 'The face of truth is hidden by your orb of gold, O Sun, May you remove your orb so that I, who love the truth may see its glory.' In *Muṇḍaka Upaniṣad* (III.2.3) it is clearly stated: 'Not through discourse, not through the intellect, not even through study of the scriptures can the Self be realized. The Self reveals Itself to the one who longs for the Self. To such a chosen one, the Self reveals Itself.'

14. Only individual efforts of seeker by itself cannot cause self-realization, without the guidance of a compassionate master. This is affirmed by the scriptural revelation 'only a person who has the guidance of a competent master can achieve true knowledge'.

Note: Effort in this particular context refers to the theoretical knowledge of self obtained through any amount of scriptural learning. Any extent of scriptural expertise without the assistance of a qualified preceptor, will not lead to self realization. This is a fundamental precept revealed by Upaniṣadic scriptures. However, they also caution that such a preceptor must be carefully chosen. *Muṇḍaka Upaniṣad* (I.2.12-13) beseeches a person to seek a teacher who has realized the Self, along with right apparatus, after analysis of world of works, as any amount of action prompted by pleasure or profit cannot help anyone to cross this sea. Only the teachings from the right teacher will reveal the truth.

15. Even though the scriptures repeatedly reiterate the sameness of the individual with the universal Self, without the guidance of a compassionate master, one cannot subjectively experience this truth.

Note: By the above two verses, the indispensability of a preceptor for the purpose of self knowledge is revealed. It is therefore imparted and effective only when the recipient approaches the *guru* with the right attitude. The great *Bhagavadgītā* reveals the necessity of a preceptor for self knowledge and the manner of approach for a disciple through it's verse 34 in the fourth chapter wherein it prescribes three qualities of complete faith and surrender, appropriate query for clarification of doubts, and humble service as a prerequisite for a seeker to gain self knowledge from a realized adept. The subtleness of self knowledge is aptly revealed in *Kena Upaniṣad* (2-3): 'If we think that we know well the truth of Brahman, we should know that we only know a little. We cannot say that we know Brahman fully, nor can we say that we know Him not. He among us knows Him best who understands the spirit of the words, "Nor do I know that I know Him not." The ignorant think the Self can be known by the intellect, but the illumined knows he is beyond the duality of the knower and the known.'

16. The innumerable bubbles of grand world phenomenon appear and disappear again and again in my ocean of bliss consciousness due to the blowing of winds of ignorance.

Note: Having asserted the indispensability of a master for Self-realization, he now explains from the view point of a Self-realized, where his eternal self becomes a substratum for the worldly phenomenon through an example. About *saṃsāra* *Muṇḍaka Upaniṣad* (I.2.8) reveals: 'Living in the abyss of ignorance, yet wise in their own conceit, the deluded go round and round on the wheel of death and rebirth like the blind led by the blind.' There is also a verse (4) in *Bhajagovindam* written by Śaṃkarācārya with similar sentiment which compares unstable existence to the hovering water above a lotus leaf.

17. In a wooden elephant, where the wood-consciousness recedes into the elephant-consciousness, when we see only the superficial elephant, and inversely when we see only the substratum, the superficial elephant-consciousness recedes into wood-consciousness. Similarly the world-consciousness recedes into Brahman-consciousness and the entire world disappears in the ultimate state of realization.

Note: Same thought of previous verse is continued through another example for more clarity and effectiveness. This idea is from the popular Tamil verse in *Tirumantiram* an acclaimed poetic creation of the Siddhar Tirumoolar. The *Bṛhadāraṇyaka Upaniṣad* II.4.12 reveals how this world-consciousness recedes into Brahman-consciousness and the reason for the same. 'The separate self dissolves in the sea of pure consciousness, infinite and immortal. Separateness arises from identifying the Self with the body, which is made up of the elements; when this physical identification dissolves, there can be no more separate self. This is what I want to tell you, beloved'.

18. When the cause, the supreme Self is known, the world in its entirety will be known, just like the different effects of mud like pot, pitcher, etc. are known by the knowledge of its cause, the mud.

Note: In continuation to the thought process in the previous verse, another example is provided for more clarity and effectiveness in understanding the worldly phenomenon from the perspective of cause and effect relationship. The root-cause when known will reveal all its effects also automatically. The same thought is echoed in the *Muṇḍaka Upaniṣad* (I.1.3) A great householder named Śaunaka once came to Aṅgiras and reverently asked: 'What is that by knowing which all is known?' The answer of course is knowing our true self.

19. The exclusivity of the enlightened is that, even though he experiences the temporal status of the world, he is firmly rooted in the changeless supreme Self and does not see anything apart from it, as affirmed in the scriptures.

Note: In continuation of the thought process in the previous few verses, another example is provided for more clarity and effectiveness in understanding the worldly phenomenon from the perspective of cause and effect relationship. An appropriate revelation from *Muṇḍaka Upaniṣad* (III.2.1) conveys that 'The wise have attained the unitive state, and see only the resplendent supreme Self, desiring nothing in the physical world, they have become one with it.'

20. Thus, the same universe is apprehended primarily from a purely material worldly perspective and from the perspective of a master and disciple at the mediate stage [of realization] and as pure undivided oneness of both the absolute and inferior, in the ultimate stage of realization.

Note: Thus here he indicates the world appearance from the standpoint of a non-realized person, a person guided by a realized master, and a realized person. About this material viewpoint *Chāndogya Upaniṣad* (VIII.12.1) says: 'This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain no man can find.

21. Thus having known the world from the causal unqualified state of undivided oneness, the wise become devoid of all the dualities like what to think and what not to think, what to say and what not to say, what to do and what not to do.

Note: Here he indicates the futility and purposelessness of mind, organs of senses and organs of action after self realization. This revelation from *Bṛhadāraṇyaka Upaniṣad* IV.4.6-7 sheds more light on the same: 'When all the desires that surge in the heart are renounced, the mortal becomes immortal. When all the knots that strangle the heart are loosened, the mortal becomes immortal in this very life'. Similar sentiment also in *Muṇḍaka Upaniṣad* II.2.9 wherein it reveals 'When the supreme self is experienced as everything both higher and lower, then all the knots that strangle the heart are cut, all the confusions are resolved, and all the pains of past deeds are dispelled.'

22. Just as the prey, a struggling big frog, when slowly devoured by the satiated female snake, becomes immobile, fully digested and dissipated inside its stomach, so too the big frog of wavering mind, when devoured by the snake of unitary consciousness of my heart, gets still and annihilated.

Note: Here the wandering mind is compared to a frog and unitary consciousness is compared to snake, wherein the unstable mind immersed in materiality is over powered by the changeless stream of self-consciousness. When the mind is annihilated, it results in exclusive state of supreme consciousness, which alone will remain. Here the unusual term female snake (*bhujagī*) specifically connotes to the yogic serpent power of Kuṇḍalinī. The scripture *Muṇḍaka Upaniṣad* through the verse II.2.10-11 reveals that 'In the golden city of the heart dwells the self, without parts, without stain know him as the radiant light of lights. There shines not the sun, neither moon nor star, nor flash of lightning, nor fire lit on earth. The Lord is the light reflected in all. He shines by himself, and everything shines after him.'

23. When I was in darkness of ignorance 'I see the entire world of duality as "this" and "that". After the dawning sun of self knowledge, in my unitary consciousness, I don't see anything, what a great wonder it is!'

Note: In contrast to the worldly experience, wherein one can see objects only when there is light, here one can see worldly phenomenon only in darkness of ignorance, but never sees any world in the sun light of knowledge, which is definitely a great wonder. Thus he indicates the futility of material world phenomenon, which is a product of mind and senses, to a realized soul. The *Śvetāśvatara Upaniṣad* (I.11) reveals this point clearly 'By knowledge of the Self all fetters fall away. No longer there is identification with the body, and thus one goes beyond birth and death. All the desires are fulfilled in him, who is One without a second.'

24. An intelligent practitioner needs continuous efforts to remain in the state of knowledge of unitary consciousness, but it is innate and natural for a Self-realized master of knowledge as he is an exemplar.

Note: Here he makes an important distinction between an intelligent practitioner and a full fledged adept, a *sthitaprajña* on the basis of self effort and self nature. *Bhagavadgītā* in chapter II. while dealing extensively about the state of a *sthitaprajña* says in verse 44 that such a person having annihilated all desires of mind, rejoices in his own self as there is no source of happiness external to him. Thus this state is innate and natural to him. About the intelligent practitioner there is an appropriate revelation from *Muṇḍaka Upaniṣad* I.2.11: 'But the wise, self-controlled, and tranquil knower of the Self, who practice austerity and meditation in solitude and silence of forests, are freed from all impurity, and attain by the path of liberation the immortal, imperishable Self.'

25. Thus in this unqualified state of self-realization, 'I' remain with all the dualities resolved, and all tendencies towards externalities of the world is invalidated. This state of self realization is termed as *jīvanmukti*, 'liberated while living' in scriptures.

Note: Here he reveals the experience of a *jīvanmukta* in his unqualified state of consciousness. The *Kaṭha Upaniṣad* (I.2.20 -22) reveals that Self is smaller than the smallest, and greater than the greatest, and it forever dwells within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Self and is without sorrow. Though seated, he travels far; though at rest, he moves all things. Who but the purest of the pure can realize this Effulgent Being, who is joy and who is beyond joy. Formless is he, though inhabiting form. In the midst of the fleeting he abides forever. All-pervading and supreme is the Self. The wise man, knowing him in his true nature, transcends all grief'.

26. I always remain in the state of fullness, undecaying, immutable, completely conscious of my true nature, cognizer of individual self, in complete bliss-hood and therefore I am supreme Lord Śiva.

Note: In continuation to the previous verse, he explains the experience of a *jīvanmukta* in his unqualified state of consciousness. Appropriate is a revelation from *Maitri Upaniṣad* VI.19-23; 'Words cannot describe the joy of the soul whose impurities are washed away in the depths of contemplation, who is one with the Atman, his own Self. Only those who experience this joy know what it is in the ultimate state. As water becomes one with water, fire with fire, and air with air, so the mind becomes one with the infinite mind and thus attains freedom.'

27. What more to explain? I am only all this movable and immovable world phenomenon, just as both the droplets and the immense waves are nothing else, but the ocean of water.

Note: In continuation to the previous verse, here concludes the experience of a *jīvanmukta* in his unqualified state of consciousness. Apt is a quote from *Muṇḍaka Upaniṣad* (III.2.8) which reveals 'As rivers flow into the sea and in so doing lose name and form, so even the wise man, freed from name and form, attains the Supreme Being, the Self-luminous, the Infinite. He who knows Brahman becomes Brahman.'

28. Since, already I have known the scriptural secret that I am the eternal Self and everything including my body mind and intellect is inanimate temporal non-self, and having known the supremacy of the Self, what else needs to be further known for fruitfulness of this life?

Note: He reasserts the supremacy of self knowledge in the light of scriptures as the path to salvation. About the scriptural exclusivity of this self knowledge there is an apt quotation from *Śvetāśvatara Upaniṣad* (V.6) which reveals 'He is the supreme creator, hidden deep in the mystery of the scriptures. By realizing him the gods and sages attained immortality.'

29. Through the sailboat of compassion of my preceptor, propelled by the winds of my past meritorious deeds, I cross the unbearable sorrowful waves of the arduous ocean of birth and death cycle.

Note: Here again he reasserts the indispensability of a master and his favorable disposition for attaining self-knowledge through a simile. In *Kaṭha Upaniṣad* (I.2-9) it is surmised that 'The truth of the Self cannot come through one who has not realized that he is the Self. The intellect cannot reveal the Self, beyond its duality of subject and object. They who see themselves in all and all in them help others through spiritual osmosis to realize the Self themselves. This awakening does not come through logic and scholarship, but only from close association with a realized teacher.'

30. The surreal side glance of guru, which is the essence of intense compassion, which fulfills all yearnings, which makes one devoid of all differentiations, let that glance subdue my mental projections.

Oh! Śiva, Śiva, be auspicious, be auspicious.

Note: Here again he reveals that the glance of his master was responsible for his Self-realization and concludes the poem by praising those glances as the bestower of all wishes *Śvetāśvatara Upaniṣad* V. 14 in its prayer to Śiva, says 'May Lord Śiva, creator, destroyer, The abode of all beauty and wisdom, free us from the cycle of birth and death.'

Thus ends

the Praise on the Discrimination of the Self and non-Self

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NOTES AND REVIEWS

The Adyar Library and Research Centre

Librarian's Note

Col. H.S. Olcott, Founder President of the T.S., established the Adyar Library and Research Centre (ALRC) in 1886 for the study of Oriental Literature, Philosophy and Religion, which study continues till this day.

The Year 2019 started with the historical event of signing of an MOU between Sree Sankaracharya Sanskrit University, Kalady and the Adyar Library and Research Centre. Such alliance provides more opportunities of research and exchange for scholars in their academic fields. The International President of the T.S., Mr. Tim Boyd, visited Kerala on 21st and 22nd January 2019 and signed the MOU in the presence of Vice-Chancellor and other professors of the Sree Sankaracharya Sanskrit University, Kalady and Dr M.A. Raveendranath, and discussed about the revival of Sanskrit which is the great heritage of India and chalked out some concrete fields of co-operation between the Adyar Library and Research Centre and the Sanskrit University

Dr T. Narayanan Kutty, the Director has taken a prolonged leave because of health problems and therefore, Mr. Tim Boyd, President, entrusted Dr Radha Raghunathan with the editorial responsibilities and related authority regarding the completion and publishing of *Brahmavidyā* of 2019 and other publications of ALRC with the help of Ms. T.M. Ramani and Smt. Jayanthi.

— Dr. Raghunathan is an author, editor, critic and independent researcher in manuscripts and Advaita and Viśiṣṭādvaita Vedānta. She was Editor of Articles of *Śrī Rāmānuja's Sahasrābdi Volume*. She holds Masters degrees in English, Sanskrit and Philosophy, Ph. D in Indian Philosophy and Diploma in Manuscriptology. She has published books on Advaita and Viśiṣṭādvaita Vedānta, articles on philosophy in prestigious journals and presented papers at various seminars including Indian Council for Philosophical Research and Indian Philosophical Congress. Besides a stint in journalism at the news magazine *Asiaweek*, Hongkong, she has administrative experience spanning more than two decades as a banking executive, and Secretary and Treasurer for some NGOs.

— Ms. Ramani was sub-editor of *Śrī Rāmānuja's Sahasrābdi Volume* and did the type-setting also.

— Smt. Jayanthi is competent with the technicalities of the publishing soft-ware MS Publisher used at ALRC. She handles correspondence and publication-related work besides automation work of the Library.

Prof. C.A. Shinde is the Chief Librarian. There are fourteen staff-members in the Library. Voluntary scholars Swami Chitganananda, Mr. Shankara Shaktananda and Dr Saswati Mukherjee are engaged in studying, editing and translating of manuscripts in the Research Section of the Adyar Library. Mrs. U. Prameela helped with the transliteration of a Sanskrit manuscript from Telugu script to Devanāgarī script. A Research scholar from the University of California continues his research in our library on contract-basis. It is our hope that more such scholars are attracted to our library.

It was unanimously agreed to raise the standard of *Brahmavidyā* further by previewing all articles through peer-review.

Recent Publications

Śrī Rāmānuja's Sahasrābdi Volume Brahmavidyā The Adyar Library Bulletin 2017-2018

Parāśara Bhaṭṭa's Aṣṭaślokī with Maṇipravāḷa commentary Sārārtta Dīpikai – edited and translated by Dr Radha Raghunathan

Works in Progress

Atmānātmaviveka, and Atmānātmaviveka-prakāśikā of Sadaśiva Brahmendra – edited and translated by Shankara Shaktananda

Kaulagajamardana with a new Sanskrit comm.

— Swami Chitgananda (Lalitaalaalitah)

Śastradīpikā of Pārthasarathī Miśra with comm. Mayūkhāvali — Swami Chitgananda

Vidyāsurabhi: *Naiskarmyasiddhi-vivaraṇa by Jñānāmṛtayati* — Swami Chitgananda

Tattvaśuddhi: Notes and English transliteration of chapters — Dr Saswati Mukherjee

Sūtrārthabhodhinī, comm. on *Yogasūtra*— Ms. T.M. Ramani

Yājñikyupaniṣad-Vivaraṇam — Ms. T.M. Ramani

Śarīrakamīmāṃsasaṃgraha of Kṛṣṇānubhūti — Dr T. Narayanakutty

Shifting of Archives to the Library's New Building & Renaming it as Surendra Narayan Archives

The project consists of civil renovation work which began in the month of May 2019, for which substantial donation was received from Mr. Surendra Narayan, former Vice-President of TS. It was also decided to rename the archives as the Surendra Narayan Archives. For making sufficient space in the existing library building, all the staff of the Library under the guidance of Librarian Prof. C.A. Shinde and General Manager K. Jaikumar, took much physical efforts for two months to rearrange books and shelves at appropriate places in a sequential manner. Our library being a closed library, number-wise arrangement of books is very essential. The most appreciable is that all the staff worked in a friendly manner and co-operative manner for two months in a spirit of love for the library and the Theosophical Society.

Report on Digitilization and Automation Progress

Smt. S. Jayanthi is looking after Automation work assisted by Mrs. Sudha, Mrs. Inmozhi and Ms. Divya. The work of automation, and digitalization of books on Asiatic Civilization (Oriental Generalia), Buddhism (Philosophy & Religion), China (except Buddhism), Japan (except Buddhism), Ancient Egypt, Hindu Brahmanical Civilization, Hindu culture as a whole, Bibliography (Book catalogues), Catalogues of Manuscripts, Journals, Congresses, Series, Islamic Civilization, Jainism were digitalized and arranged. cards on Theosophy are also digitalized and arranged.

One hundred books, 91 palm-leaf MSS, 50 Transcripts, and 14 printed books were scanned, 71 copies were printed. Mrs. Arunthathi, Ms. Divya & Mrs. Komala are looking after scanning and photography section in the Library.

Mr. Narayanaswami, Mr. Krishnaswami and Thyagarajan look after the work inside the Library as well as work outside like Xeroxing, posting, distribution of letters, etc. Ms. Kantimathi, Mrs. Prema, Mrs. Kanimaria, Mrs. Uma Maheshwari, Mrs. Rani & Mrs.

Selvi are doing their allotted work satisfactorily.

Mrs. Malathi Pandurang is looking after accession of books and cataloguing. Mrs. Geetha Jayaraman, etc. volunteer their services in this work.

Donation and Care of Books

The library responded to a request for donation of books from Thekke Madham, Thrissur, Kerala, and sent them 100 books (50 of Adyar Library Publications and 50 of old Theosophical Books) as donation this year. On the other, a donor presented the library with about 45 books in Telugu on the Upaniṣad-s. The binding section looks after repair of books, checking and cancellation processes.

C.A. SHINDE
Librarian

REVIEWS

THE NIŚVĀSATATTVASAṂHITĀ: THE EARLIEST SURVIVING ŚAIVA TANTRA (VOLUME 1) -- A CRITICAL EDITION AND ANNOTATED TRANSLATION OF THE MŪLASŪTRA, UTTARASŪTRA, AND NAYASŪTRA (COLLECTION INDOLOGIE 128, EARLY TANTRA SERIES 1) edited by DOMINIC GOODALL in collaboration with ALEXIS SANDERSON AND HARUNAGA ISAACSON, French institute of pondecherry, 2015.

The *Niśvāsatattvasaṃhitā* contains five books as the manuscript suggests: *Niśvāsamukha*, *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra*, and *Guhyasūtra*. As indicated by *Guhyasūtra* and references from these Sūtra-s, and the doctrinal developments, the relative chronology is suggested in this book as *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra*, *Guhyasūtra* and *Niśvāsamukha* (see pp. 21-22,47). This volume contains first three Sūtra-s.

The *Mūlasūtra* has eight chapters (Paṭala-s). They give instructions for ritual worship, *mantra-s* of Śiva and his retinue. Two forms of initiation (*dīkṣā*), *vidyādīkṣā* and *muktidīkṣā*, are described in detail. How the soul of the initiated goes to higher levels of *loka-s* through *mantra-s* and unites with Sadāśiva (*sakala*) and then *niṣkala*, the benefit of knowing Śivatattva, imperishable Brahman are the other subjects. The *Uttarasūtra* has five chapters. It describes how to perform *vidyādīkṣā*, and *nirvāṇadīkṣā* using *mātṛkā*, and *jñānayoga*.

The principal subject of the *Nayasūtra* is Yoga. It has four chapters. In the first chapter the Lord says that all the *tattva-s* and letters are situated in the body. It is interesting to see how the letters are formed by shaping body parts in particular ways (see pages 411-20).

The next important subject of *Nayasūtra* is the nature of bonds (*pāśa-s*). In *Sarvadarśanasaṃgraha*, we see a fourfold bond: *mala*, *karma*, *māyā* and *nirodha-śakti*. The *pāśa-s* described here are *māyā*, time, *niyati*, *deha*, *ahaṃkāra*, *tanmātra-s*, sense organs, *bhūta-s*, the three *guṇa-s*, etc. Īśvara binds all creatures with the bond of creation according to one's merits and demerits, the bond of *karma*. The innate impurity (*āṇava-mala*) that binds a soul is not mentioned here. Grace (*anugraha*) and occlusion (*tirobhāva*) are the two bonds of Sadāśiva. The seven *gaṇa-s* that bind souls are Vidyeśa, Ṣaṇmukha, Gaṇapati, Nandi, Caṇḍīśa, Devī and Hāṭhakuśmāṇḍa.

The second chapter deals with emanation of *tattva-s*, and their nature. It is stated that all things derive from the *tattva-s*.*Īśvara*, *vidyā*, *māyā*, *kāla*, *niyati*, *puruṣa*, and *prakṛti* arise from the *bindu*. When Śakti is joined with the energy of Śiva, *bindu* arises. The twenty-five *tattva-s* of the Sāṃkhya are accepted, but the knowledge of them will never lead one to liberation according to this Tantra. Meditation and visualization on the presiding deities of these *tattva-s* along with their *bījākṣara* and colours, and their results are described in the third chapter. The colours of subtle elements are also mentioned. By meditating on the seed-syllable *ma* of *māyā*, one can reach the indestructible state of Śiva. The results are freedom from illness, attainment of *siddhi-s*. The fourth chapter of the *Nayasūtra* prescribes eight *āsana-s: svastika*, *padmaka*, *bhadra*, *ardhacandra*, *prasārita*, *sāpāśraya*, *añjalika*, and *yogapaṭṭa* for the purpose of meditation. Meditation on the four *kala-s* of Sadāśiva and it's benifits are stated in IV.1-10. Meditaion on *praṇava* with eight *mātra-s* is identified with Brahmā, Viṣṇu, Rudra, Ardhacandrī, Iśa Nāda, Śakti and Śiva; it contains thirty-two *tattva-s*, Śiva the last one. This meditation gives liberation.

The threefold *prāṇāyāma* is well known. In *Nayasūtra* we can see a fourth breath-exercise called *supraśānta* as: 'moving the vital energy from the heart into the navel and by moving the mind away from the sense-objects' (IV.113). In Buddhist Tantra the fourth *prāṇāyāma* is called *praśāntaka.* For a discussion on this subject see pp. 491-3.

The background of the *Niśvāsa* is the non-tantric Pāśupata, i.e. Atimārga. The historical importance of this work is very clear from its connections not only with Atimārga, but also with Buddhist and Kashmir Tantra-s. The *Niśvāsa* is considered as an ancestor to Tantra-s and Vedic Śaivism: 'The *Niśvāsa* is an ancestor not only of such Tantra-s but also of the relatively orthodox and Veda-congruent Śaivasiddhānta, whose scriptures some erroneously refer to as South Indian Āgama.' (p. 17).

The lenghty Introduction (Prolegomena) is a critical study of this Tantra in comparison with other Tantra-s based on palaeographial, iconographial, theological chaism and textual terminology gives fresh light on its stand on various aspects: social religion, theology, cosmography, yoga, etc. Here one can see gradual developments in the *tattva-s*. In Śaiva literature the notion of thirty-six *tattva-s* is well known. Niśvāsa shows Śivatattva as 32. The number 36 as Śivatattva comes only in *Dīkṣottara*. For the growth of *tattva-s* see the table 1 in p. 45. Absence of social rituals, and festivals, absence of initiation names, etc. suggest that the Niśvāsa path is not a socially estabished religion.

The five appendices from *Svacchanda*, *Niśvāsakārikā* and *Dīkṣottara*, show verses parallel to these *sūtra-s*. This work will be useful for scholars those who are interested in Tantra, and Yoga.

T.M. RAMANI

A HISTORY OF CANONICAL LITERATURE OF THE JAINAS by HIRALAL RASIKADAS KAPADIA, edited by NAGIN J. SHAH, Prakrit Text Society, Ahmedabad, 2010. Pages 301. Price Rs. 320/-

This work is phenomenal and of the highest importance for the study of Jaina literature. This book is the only comprehensive detailed description of the entire canonical literature of the Jainas both extant and extinct. No scholar can match H.R. Kapadia in working hard on judicious lines. — He has spent more than a decade cataloguing Jaina manuscripts in the Bhandarkar Oriental Research Institute, Pune.

In the 1st chapter he has devoted a good deal of space to the discussion about what the Jaina tradition believes about the compilation of their scriptures. Jainism enunciates as a rule that on attainment of Omniscience, a Tīrthaṅkara delivers a sermon and his chief Apostles (Gaṇadhara-s) compose Ḍvādaśāṅgī (a collection of 12 Aṅga-s) which form the nucleus of the Jaina scriptures. Lord Mahāvīra (BC 599-BC 527) had 11 Gaṇadhara-s, Indrabhūti Gautama and others. Here the author beautifully describes what spurred Indrabhūti to compose Dvādaśaṅgī. He asked three questions to Lord Mahāvīra whose answer to those questions like a flash made him realize the true nature of *sat* i.e., reality which is birth, decay and permanence, which is collectively called 'tripadi' in Jainism. He has also included genesis of Jaina tīrtha, explanation regarding the different order of Dvādaśaṅgī-s, composition of Aṅga-s, contents of Anuoga, four Anuyoga-s, definition of Sammasuya, 300 Śrutakevalin-s and their compositions, works of Bhadrabāhusvāmin, works associated with Nijjutti-s, works of Dasapurvadhara-s and Pratyeka buddha-s, 147 Adhyayana-s recited by Lord Mahāvīra, names of 24 Tīrthaṅkara-s, Kālacakra, names of 11 Gaṇadhara-s, five sections of Ditthivaya and more.

In the second chapter he disseminates the different views prevailing then in Jainism about the classification of Āgama-s (the preachings of of *nirgrantha* (knotless) Lord Mahāvīra and his disciples are called Āgama-s). In Jainism there are five kinds of knowledge (*nāṇa*) and one of them is Suyanāṇa (Śruta-jñāna). It is attained from reading or preaching of scriptures or through an object known by sensitive knowledge ābhiṇibohiānāṇa which is variously classified. One of them is twofold Aṅga-Paviṭṭha (Aṅga-

Praviṣta), Anaṅga-Paviṭṭha (Anaṅga-Praviṣṭa). The former means contained in the Aṅga-s and the latter not contained in the Aṅga-s. Ananaga-Paviṭṭha is further divided into Āvasaya, Kāliya and Ukkāliya. Aṅga-Paviṭṭha Suyanāna has 12 sub-divisions,each of which is known as an Aṅga. The six popular groups of Śvetāmbara Āgama-s are discussed here. They have 45 scriptures comprising of 12 Aṅga-s, 12 Upāṅga-s, 6 Cheysūtta (Chedesūtra-s), 4 Mūlasutta (Mulasūtra-s), 10 Paiṇṇaga (prkīrṇaka-s) and Culiyasutta (culikasūtra), definition of Kāliyasuya and Ukkāliyasuya, list of works grouped under these heads. He also puts forward Prof. Wihternitz's view about the dates of these scriptures. There is Digambara classification of the Āgama-s. They too divide their works as 12 Aṅga-Praviṣṭa and 12 Aṅga Bāhiya, Kāliya, Ukkāliya. The Aṅga Bāhiya group consists of 14 works styled as Prakirnaka. But Digambara-s believe that it is since long all the canonical treatises of Jaina-s have been lost and the Svetāmbara canonical works are not genuine. They have secondary canon spoken as 4 Veda-s. They are works of a later date called 4 Anuyoga-s. They are Prathamānuyoga, Karanānuyoga, Dravyānuyoga and caranānuyoga. Here he also discusses their subject matter.

The third chapter deals with the events of 'pushtakārohaṇa' of Jaina Āgama-s or redaction of the Jaina Canon. After 160 years of Lord Mahāvīra's Nirvāṇa (death) a terrible famine appeared in Magadhā which lasted for 12 years. Before the famine learning was transmitted orally from generation to generation. During that famine most of the mendicants who had memorized the scriptures perished. This happened at the time of Ācarya Skandila Sūri, who summoned a council of Jaina saints at Mathurā and made up the Kāliyasūya by taking a note of whatever could be gathered then. A similar attempt to this Mathuri or Skāndili vācanā was made by Nāgārjuna of Valabhī. Unfortunately it so happened that the version of one did not tally with that of the other in its entirety. So an attempt to improve this situation was however made by the council that met at Valabhī, under the able presidentship of Devarddhi Gaṇi Kṣamāśramaṇa. At this council all the important works available then were written down. This redaction of the canon has been a momentous event in the Jaina annals. This chapter he also deals with differences regarding th date of redaction, allegations of some of the Digambara-s in connection with the Śvetāmbara's canonical literature etc.

In the fourth chapter he has unearthed hidden treasure regarding the nature of extinct Āgama-s, which he has been able to gather from some of the Jaina sources. Here he agrees that we have no means to exactly point out all these scriptures which are lost to us. He admits that in many cases they are mere guessing based on their etymology. Jainas believe that in each of the two cycles of *kālacakra* namely *avasarpini* and *utsrpini* there flourish 24 Tīrthaṅkara-s in this Bhārata Kṣetra and Airāvata as well. So naturally infinite number of *kālacakra*-s have elapsed by this time. Hence we can conclude that the number of the Tīrthaṅkara-s that have flourished by this time is infinite. According to the traditional view of the Jainas all the Gaṇadhara-s of each of these Tīrthaṅkara-s composed Dvādaśaṅgīs. But leaving aside the sacred literature that came into existence after the Omniscience of Lord Mahāvīra, the preceding ones seem to have been lost. By Vira Samvat 1000 all the 14 Purva-s got forgotten and complete extinction of Diṭṭhivāya (Dṛṣṭivāda). He elaborates the contents of Diṭṭhivāya and its importance. Diṭṭhivāya holds a unique place in Jaina canons. It is the first work composed by Gaṇadhara. It was meant for deserving a few only. There is not a single topic which is not discussed in it. It even deals with mantra, tantra, yantra. Bhadrabāhuswāmin was the last person who knew the 14 Purva-s by heart. Subsequently this knowledge was reduced to 10 Purva-s. The author also puts forth some of the causes put forward by Weber, Schubring, Jacobi, L. Alsdolf and others for the extinction of the Āgama-s. He ends the chapter (p. 117) with this quote: ‘The extinct Āgama-s whose number will go on increasing so much so that only four of them will exist up to the end of the present Tīrtha and thereafter they too will perish and thus there will remain no Āgama-s whatsoever till a new epoch will dawn with the flourishing of Tīrthaṅkara in India when the Dvādaśa-aṅgīs, etc. will be again composed.’

In the fifth chapter he extensively analyses the Śvetāmbara and Digambara extant canonical literature vividly. The Āgama-s which we have today are not exact prototypes of those composed several centuries ago. They have undergone linguistic and other changes during redaction of the canon. The Āgama-s available at present are compiled under the supervision of Devarddhi Gaṇi Kṣamaśramaṇa. He elaborately discusses sections, chapters, dates, contents and controversies etc. connected with the existing canons.

In the sixth chapter he deals with explanatory literature of the Āgama-s, which are in Sanskrit, Prākṛt and Gujarati. The most ancient explanatory works are attributed to Bhadrabāhuswāmin, who died in Vira Saṃvat 170. He has composed 10 Nijjuṭṭi-s (Niryukti), which were later followed by Bhāsa, Cuṇi and Tīka. Jaina commentaries are a store-house of ancient, historical or semi historical traditions and many popular themes. Other topics covered here are Gujarati commentaries, saṅgahanīgāthā-s, Sanskrit commentaries on Āgama-s, etc. *Tattvārthadhigamasūtra* composed by Umāsvati Vācaka is the oldest Sanskrit commentary that has come to our hands.

The seventh chapter consists of evaluation and comparison of the Jaina literature with that of Bauddha-s and Vaidika-s. H. R. Kapadia's quote from Winternitz's book *A History of Indian Literature*, *Vol. ll*, shows the place occupied by Jaina literature in Ancient India: 'We see that in the sacred text of Jaina a great part of the ascetic literature of Ancient India is embodied, which has also left its traces in Buddhist literature as well as in the epics and puranās. Jaina literature is closely connected with the other branches of post Vedic religious literature.' (p. 230).

The Jainas have contributed their full share to the religious, ethical, poetical and scientific literature of ancient India. Jaina narrative literature is among the huge mass of Indian literature. Had Jainas not resorted to Ardhamāgadhi (second stage of Prākṛta) and developed and preserved it as they have done, perhaps we would not have been in a position to explain some of the forms and words occurring in *Ṛgveda*, *Atharvasaṃhita*, *Taittīriya-saṃhita*, etc. The Apabhraṃśa language, the mother of modern languages, owes its origin to Jaina scriptures. This chapter also highlights Jaina contribution to grammar, ethics, logic, medicine and much more.

Kapadiya concludes the book with a quote from Dr Barnett: 'Some day when the whole of the Jaina scripture will have been critically edited and their contents lexically tabulated together with their ancient glosses they will throw light on the dark places of ancient and modern Indian languages and literature'. (p. 237)

Jainism is one of 10 or 12 major living world religions, yet it is one of the least known, largely because its scriptures have remained less known among the other world religions. The present volume bridges that gap. It is the only comprehensive detailed book of the entire Jaina canonical literature of both extinct and extant. It highlights the point that a deep scientific study of Jaina literature could enlighten us to greater treasures of Indian literature.

This book has two indices consisting of names of authors, sects, works, their sections, doctrines, metres, etc. Most importantly it has an Appendix which consists of analysis of Schubring on *Ācārāṅga-sūtra* prepared by Dr K. K. Dixit especially for the present revised edition.

Here he has made the first attempt at considering a canonical Jaina work genetically so that a building stone will be at hand for one to proceed in a summary fashion for the remaining canonical texts. Last but not the least, the editor Nagin J. Shah, a versatile flaming genius, has inserted extensively text and foot-notes at proper places and also translated several Gujarati passages of the author and has painstakingly corrected and edited the proofs himself with admirable thoroughness inspite of this work being of such a vast dimension. All in all, it is indeed a praise-worthy effort and an indispensable reference book for scholars and serious students of Jaina religion.

ASHOKUSUM GALADA

THE PEDAGOGICAL CONCERN: AN ANALYSIS OF THE SANSKRIT VICĀRASĀGARA OF VĀSUDEVA BRAHMENDRA SARASVATĪ, by S. BHUVANESHWARI. New Delhi: D. K. Print World, 2015 Pages. 356.

The Hindi-language *Vicārasāgara* of Niścaladāsa (d. 1863) was one of the most popular Vedāntic works of its day. A compendium of Advaita Vedānta, it was once referred to by Swami Vivekananda as having 'more influence in India than any [book] that has been written in any language within the last three centuries.' The text and its legacy nonetheless remain relatively understudied, and the present work is thus a welcome contribution to the field of Vedānta. Dr Bhuvaneshwari focuses on the Sanskrit version of the *Vicārasāgara* (*VS*), which she argues should be viewed not as a translation but as a 'trans-creation', since it includes significant changes to the original text.

Notably, it incorporates translations of the Hindi glosses of Pītāmbara Puruṣottama (d. 1899/1900) into the main body of the text, and it adds numerous supporting quotations from Śruti and Smṛti.

The aim of Bhuvaneshwari's book, which is based on her doctoral dissertation, is to draw attention to the 'pedagogical concern' of the *VS*, highlighting the wide variety of teaching methods employed in the text. Her first chapter 'Introduction' offers a brief overview of the lives of Niścaladāsa, Pītāmbara, and Vāsudeva Brahmendra Sarasvatī (d. 1931), as well as examples of the ways in which the latter 'trans-created' the *VS*. Her second chapter 'On the Nature of [the] Aspirant' discusses the crucial notion of qualification (*adhikāra*). The *VS* is framed around a story of three brothers with the allegorical names Tattvadṛṣṭi, Adṛṣṭi, and Tarkadṛṣṭi, who represent the three levels of *adhikāra* — highest (*uttama*), middle (*madhyama*), and lowest (*kaniṣṭha*) — and who each receive teachings from their *guru*. Their father, Śubhasantati, in turn receives additional teachings from Tarkadṛṣṭi in the final chapter of the text. As Bhuvaneshwari notes, this frame leaves several questions unanswered. For example, why does the low-level student achieve *jīvan-mukti,* while the mid-level student achieves only *krama-mukti*? And why is only the low-level student given the teaching of *dṛṣṭi-sṛṣṭi* which the text identifies as a high-level doctrine?

Bhuvaneshwari's approach is to side-step these puzzles, reclassifying the students into two groups based on the states they reach. Tattvadṛṣṭi and Tarkadṛṣṭi are treated together since they both attain *jīvan-mukti,* while Adṛṣṭi- and Śubhasantati (for whom Bhuvaneshwari coins a new classification, *manda-madhyama adhikārī*) are treated together since they both attain to the *brahmaloka.* While there is an attractive logic to this reclassification—the students in the first group follow the path of *jñāna*, while those in the second group follow a path of *upāsanā*—the approach is not fully satisfying; the puzzles seem to have been left unsolved rather than 'dissolved' (p. 74), as Bhuvaneshwari claims, and one wonders what pedagogical subtleties might have been lost by collapsing the *VS*'s four types of students into just two categories. The book also leaves one wondering why certain teachings are more appropriate for some students than for others. It is not easy to see the logic behind assigning, for example, a discussion of theories of error to a high-level student, a discussion of the five sheaths to a mid-level student, and a linguistic analysis of the *mahāvākya* to a low-level student, as the *VS* does. Bhuvaneshwari writes that this question lies beyond the scope of her study (p. 36), but one cannot help but wish that she had given at least a hint of a possible answer.

The remainder of the book is largely a summary of the contents of the Sanskrit *VS*, though with significant reorganization and occasional supplementary explanation. Indeed, these chapters (3-6) might themselves be viewed as a kind of 'trans-creation'. The *VS* characteristically treats certain topics more than once, in different places, but Bhuvaneshwari brings these discussions together to give a unified exposition. Chapters 3 and 4 'On the Nature of Knowledge' and 'On Impediments to Knowledge and Their Remedies' summarize the teachings given to the *uttama* and *kaniṣṭha adhikārī-s*. Chapter 5 'On the Nature of Meditation' summarizes the teachings given to the *madhyama* and *manda-madhyama adhikārī-s*. Chapter 6 'On the Nature of Liberation' summarizes the *VS*'s discussion of *jīvan-mukti* and *videha-mukti*. A brief conclusion provides a table listing the various teachings given to the different levels of students.

The Pedagogical Concern is clearly written and will doubtless be of interest to specialists as well as to serious students of Advaita Vedānta. It includes an especially helpful appendix (in Sanskrit) of definitions, extracted from the *VS*, of 150 key terms. The book also serves as a companion to Bhuvaneshwari's two-volume translation of *An Ocean of Enquiry*, 2017 of the Sanskrit *Vicārasāgara*.

MICHAEL S. ALLEN

ŚRĪ PĀDUKĀSAHASRAM OF ŚRĪ VEDĀNTA DEŚIKA – (VOLUMES I AND II) WITH TAMIL TRANSCOMPOSITION SRI R. KESAVA AYYENGAR AND ENGLISH TRANSLATION by SRI D. RAMASWAMY IYANGAR, The Kuppuswami Sastri Research Institute, Mylapore, Chennai – 600004, 2017. Pages lxiv+1181. Price: Rs. 800/- (2 vols.)

Śrī Vedānta Deśika (1268-1369 CE), also known as Śrī Nigamānta Deśika, was a brilliant poet-philosopher and preceptor of Śrīvaiṣṇavite tradition in post-Rāmānuja period. He was a genius who has written several literary works which combine the philosophical doctrines of the Viśiṣṭādvaita Vedānta and theological truths of Śrī-vaiṣṇavism.

His *Śrī Pādukāsahasram* is a voluminous work in terse Sanskrit and is recited as part of daily worship in many Vaiṣṇavite households.

The topic is drawn from the well-known and touching episode in the *Rāmāyaṇa*. When Rāma is on exile, Bharata procures the sandals (*pādukā-s*) of Rāma, places them on the throne, and rules the kingdom of Ayodhyā on behalf of Rāma with the mystic guidance of the *pādukā-s*. This episode seems to have made a lasting impression on Deśika. Rāma belonged to the Ikṣvāku lineage. Lord Raṅganātha, the presiding deity of Śrīraṅgam was the wealth of the lineage (*kuladhana*) of Ikṣvāku. To Deśika, Rāma's *pādukā-s* were also those of Lord Raṅganātha, the presiding deity of Śrīraṅgam. Therefore, when challenged by a scholar to compose a poem on Lord Raṅganātha's lotus-feet (*pādakamalam*), Deśika composed a garland of 1008 verses as thousand eight flowers on the Lord's *pādukā-s*. It is said that the challenger could compose only 300 verses whereas Vedānta Deśika composed the entire *Pādukāsahasram* within the duration of the third quarter of the night and offered it to Lord Raṅganātha at the temple the next morning. According to *Guruparamparavaibhavam*, Lord Raṅga-nātha was greatly pleased with the rendering and hailed the poet as a 'lion of poetry and logic' (*kavitārkika-siṃha kavitārkika-kesarī*) and His consort Goddess Raṅganāyakī of Śrīraṅgam, honoured him with the title 'independent [interpreter] of all scriptures' (*sarvatantra-svatantra*).

The work is divided into 32 parts titled as *paddhati-s* meaning 'pathways' or 'courses'. Vedānta Deśika attached a great importance to the figure 32 as can be seen from the number of *paddhati-s* in *Pādukāsahasram*, number of *adhikaraṇa-s* in *Adhikaraṇasārāvalī* and the number of esoteric texts (*Rahasya grantha-s*) written by him. The number of *Brahma-vidyā*-s taught in the Upaniṣad-s being 32 may have inspired Deśika in this regard. Beginning with 'Prastāva-paddhati' (Introductory course), each of the 32 *paddhati-s* portray the paths coursed by the Lord's feet with the *pādukā*-s both adorning and protecting His feet. The final *paddhati*, namely 'Phala-paddhati' (Course of fruition) recalls the central message of the text: remaining in close association with the noble preceptors (*sadācārya*) and the Lord and His vassals, and attaining release (*mokṣa*) with the benevolence (*dayā*) of the Lord through the compassionate mediation (*anukampa*) of Goddess Śrī.

Vedānta Deśika begins the second *paddhati*, namely 'Samākhyā-paddhati', with protrations to Nammāḻvār and the *pādukā*-pair. Deśika says that both Nammāḻvār and the sandals bear the same name 'the enemy of the wicked' (*śaṭhāri*), 'the one who is angry with the wicked' (*śaṭhakopan*), 'the conqueror of the wicked' (*śaṭhajit*). Alternatively, *śaṭha* is a type of wind which causes ignorance at the time of birth and Nammāḻvār is said to be 'the conqueror of *śaṭhavāyū*' (*śaṭhajit*) and is hence free from ignorance since birth. His crown, etched with the Lord's feet, also known as *śaṭhāri*, is placed at the feet of the presiding deity in Vaiṣṇavite temples to signify Śaṭhakopaṉ Nammāḻvār's unconditional service at the feet of the Lord. In his *Pādukāsahasram*, Deśika hails the pair of *pādukā-s* as the reincarnation of *śaṭhāri* and vice versa.

At some occasions, Vedānta Deśika portrays the *pādukā-s* as the doubled re-incarnation of the Lord's serpent-couch Ādiśeṣa, thus pointing to the cardinal tenet of servant-served relationship (*śeṣa-śeṣitva*) of Vaiṣṇavism. Deśika depicts the *pādukā-s* as the Sanskrit Veda-s and the Tamil *Tiruvāymoḻi*, thus signifying the importance of the Ubhaya-vedānta (Sanskrit Upaniṣad and Tamil *Prabandha*) in Vaiṣṇavism. In some other instances, he equates the *pādukā-s* with the Lord's feet and to Rāmānuja. Since the *pādukā-s* serve the Lord diligently and eternally, Kesava Ayyengar aptly translates *Pādukāsahasram* as 'The Sovereignty of Service' in his Introduction to the Tamil transcomposition of the text. The work's central message is unconditional surrender at the feet of the Lord and serving the Lord and His devotees. Devotion (*bhakti*) and worship are the underlying currents in this work.

Pādukāsahasram is poetry *nonpareil*. The beauty of poetry is enhanced with embellishments through different prosodic arrangements (*chanda-s*), sentiments (*rasa-s*) and figures of speech, figures connected with meanings (*arthālaṃkāra*), figures connected with words (*śabdālaṃkāra*) and mixed figures (*miśrālaṃkāra*). For instance, the *śabdālaṃkāra* known as 'Citra' is variegated figure in which the letters are arranged to form different shapes called *bandha-s*. The 'Citra-paddhati' (Course XXX) consists of twenty-four such *citra-s* where the letters are arranged in different variations of lotuses (*padmabandha-s*) with eight, sixteen, and so on, lotus-petals with *pādukā-s*, drum (*muraja*), zigzag (*gomūtrī*), and so on. A very fascinating *citra* seen in this *paddhati* is the 'syllabic diagram of the chess-horse' (*caturaṅga-turaṅga-pada-bandha*). The modern-day chess was already well-known and played as Caturaṅga (four parts) in the days of Vedānta Deśika. The game represented the four components of the army. The foot-soldier was represented by the pawn, the cavalry of horses by knight, the elephant by rook and the chariot by the bishop. The knight's tour problem known as the Hamiltonian problem among the mathematicians has fascinated them for centuries. Some credit the solution of this problem to the eminent Swiss mathematician Leonhard Euler (1707-1783). Similarly, H.C. Warnsdorff, a German mathematician, is known to have solved a mathematical problem referred to as the 'knight's tour problem' in 1823. Vedānta Deśika had solved the problem 500 years earlier to Warnsdorff through the 'syllabic diagram of the chess-horse' in *PS* 929 and 930 (Course XXX), that is verses 19 and 20 respectively of 'Citra-paddhati'. Each verse consists of 32 syllables (*akṣara*-s). The movement of each piece in a chess-game is called a cipher. In the said two verses, one can see a cipher of a horse creating a new arrangement of the same syllables in verse 929 but resulting in a new yet meaningful verse, that is *PS* 930. Moreover, the problem is solved in half a chess board, that is within 32 squares, which 'tour' can be extended to the entire board of 64 squares.

The text is replete with *arthālaṃkārā-s* like poetic fancy (*utprekṣā*) in *PS* 57, paronomasia (*śleṣa*) between the Goddess Lakṣmī and the *pādukā* in *PS* 593, between *pādukā* and Ganges (*PS* 894), between the *pādukā* and a female bee (*PS* 905) and between the Lord's feet and the firmament in PS 678, paralepsis (*ākṣepa*) in *PS* 1007 where the verse speaks of one state of affairs and then the contrary state, and so on.

In *PS* 1007, the first half refers to grandeur of *arthālaṃkārā* and the second half to the beauty of word (*śabdālaṃkāra*). The prosody (*chandas*) also is of different metrical lengths and structures like Śārdūlavikrīḍita (19 syllables per quarter) in eight verses, the delightful Mālinī (15 syllables) in *PS* 568 -76, *PS* 881-93, the rarely used Nardaṭaka metre (17 syllables) in *PS* 906, Hariṇī, Śikhariṇī, Rathoddhātā and so on. His ingenuity to indicate a major shift in the topic to come shines in his switching to Aupachandasika-vṛtta in *PS* 64 to 77. This shorter and unequal metre (Viṣama-vṛtta) has eleven syllables in the first and third quarters and twelve in the other two.

The *PS* is filled with various sentiments (*rasa*-s). *PS* 64 personifies the *pādukā* as the Lord's mercy (*dayā*). The entire 'Śṛṅgāra paddhati' (Course X) of *Pādukāsahasram* is devoted to the sentiment of love (*śṛṅgāra-rasa*) describing the Lord's sporting with *pādukā* as His queen. Pādukā Devī and Dayā Devī, not seen in the scriptures, are Deśika's creations. In his *Saṅkalpa-sūryodaya* (I.68), Deśika portrays these two 'devī-s' as Līlā Devī and Dayā Devī enjoying the sport (*līlā-rasa*, sentiment of amorous sport) and mercy (*karuṇā-rasa,* sentiment of pathos) of the Lord The text abounds with verses on worship to the *pādukā* and through such worship, worship of the Lord's feet and the Lord Himself. Such verses exhibit the sentiment of devotion (*bhakti-rasa*).

The work begins and ends with the word '*śānta*' implying the purpose of this text as arriving at and remaining established in the sentiment of peace (*śānta-rasa*). Both words '*śānta*' and '*jayati*' / '*jayanti*' in the opening and concluding verses are reminiscent of this work being akin to the cyclical style (*andādi*) of poetry of Nammāḻvār. In the concluding verse (*PS* 1008), Deśika prays for the welfare of the nine works of Rāmānuja, the pair of *pādukā-s* and the noble people for whom the *Ubhaya-vedānta* is their sole wealth. Thus, in one stroke, Vedānta Deśika establishes the importance of service and worship to the Lord and his devotees (*bhagavad-bhāgavata-kaiṅkarya*), central to the concept of devotion (*bhakti*) in Vaiṣṇavism.

Śrī Pādukāsahasram has been published with translations and commentaries by several publishers. D.T. Tāttācārya's word to word meaning and Tamil commentary (1958) with an English translation of the commentary was published by Sri Malola Granthamala of the Ahobila Math, Hyderabad. A monograph of commentary jointly by Śrī Teraḻundūr Āṇḍavaṉ and Śrī Ākkūr Āṇḍavaṉ was published by Śrīmad Āṇḍavaṉ Āśramam in 1955 and Abhinavadeśika Uttamūr T. Veeraraghavachariar brought out a Tamil translation in 1970. Madurakavi Srinivasa Iyengar has written a metrical translation of the entire *Pādukā-sahasram* as *Tiruvaḍi Tiruvāyiram* in Tamil. Unfortunately, the first fourteen *paddhati-s* seem to be lost. His translation of *paddhati-s* 15 to 32 with a Tamil commentary by Kannan, also known as Kamban, with an exposition in English by Padma Srinivasan was published by Veda Pathippagam, Mylapore, Chennai in 2002.

Ramaswamy Iyangar's English translation of *Śrī Pādukāsahasram* appeared as a monthly serial first in Tirumala Tirupati Devasthanam's journal *Saptagiri* and later in Śrīmad Āṇḍavaṉ Āśrama's *Śrī Raṅganātha Pādukā*. K. Parasaran, Kesava Ayyengar's son and former Attorney-General of India, mentioned at the release of KSRI's edition of *Śrī Pādukāsahasram* that his father's transcomposition titled *Tirupādukaiyāyiram* was first released at Tiruppullāṇi in 1949. A transcomposition is a metrical translation in which the translator doubles up as a poet also. What makes the present edition by KSRI significant and special is that it carries both Kesava Ayyengar's Tamil transcomposition of *PS* and Ramaswamy Iyangar's English translation. The English translation accompanied with copious notes helps the reader to understand the difficult portions in the Tamil transcomposition also.

The edition comes with detailed Introductions by Kesava Ayyengar and Ramaswamy Iyangar. The typeset is executed neatly by spreading the contents equally between the two volumes. – Volume I consists of the two Introductions and the first fourteen *paddhati-s*. Volume II consists of *paddhati-s* 15 to 32. Large print and well-spaced characters and lines make the reading easy on the eyes and pleasurable. The verses of the entire text have been numbered continuously from 1 to 1008, as well as the verses within the individual *paddhati-s* have been numbered separately. Thus, verse 1008 of *Pādukāsahasram* is verse 38 of the final course, that is ‘Phala paddhati’.

KSRI must be commended for the appendix of drawings of twenty-four *Citra-bandha-s* in Sanskrit and Tamil, pertaining to Course XXX titled ‘Citra-paddhati’. The drawings which had appeared in the editions of *Pādukāsahasram* published by Sarasakalā Nilaya (1958) and Ubhaya Vedānta Granthamālā (1970) have been enlarged for better clarity and reproduced with Sanskrit and Tamil characters to cater to the readers of both languages.

A work of this importance and enormity could be utilized by more readers had an English transliteration of the Sanskrit text, Tamil transcomposition and the characters of the drawings been appended. None the less, the present edition published by KSRI is highly recommended to scholars and academicians and the devout alike for its literary nuances, lyrical beauty, philosophical exposition and theological distillations of Vaiṣṇavism.

RADHA RAGHUNATHAN

ŚRĪ SAUBHĀGYABHĀGAVATAM (ŚRĪMAT BHĀGAVATASĀRAḤ) K.V.KRISHNAN, Sastra Prakasika Trust, A-3 Chandra Vilas Apartments, 19, 8th Street, Dr. Radhakrishnan Salai, Mylapore, Chennai 600004, Second Edition 2019. Price: Rs.125/-

In the robotic world of extreme time paucity, where even the grammar is stripped and just barely spelled or misspelled digital messages rules the roost, the author

Śrimān K.V. Krishnan is brave enough to venture into producing a full-fledged poetic composition of 570 verses and containing the same twelve chapters as a miniature edition of the great Bhāgavatam, a masterpiece of Vyāsa in poetic form on the great Godhead Lord Kṛṣṇa.

The author has aptly named this work as 'Saubhāgyabhāgavatam' which bestows one to indulge in all the nine relevant emotions with the auspicious *bhakti-rasa* as the main sentiment. Śrimān K.V. Krishnan, juggles between the two hats of a traditional Sanskrit scholar and a successful corporate honcho and hails from the spiritual city of Benaras. It is no wonder that the author's erudition in the Sanskrit language and proficiency in poetry stem from his tutelage from a very young age under illustrious Sanskrit scholars of Benaras. This tutelage under the likes of Padmabhūṣaṇ Mahāmahopādyāya Pattabhirāma Śāstri and other such eminent personalities, vouchsafes for the author's masterly poesy, adequately expressed in this work of notable significance.

Alhough one finds many similar works of *Bhāgavata-saṃgraha* in various time periods over centuries, including the magnum opus of Śri Nārāyaṇa Bhaṭṭatri, the divine *Nārāyaṇīyam*, this work still finds its relevance, and fights for its place. The first unique point is that it definitely caters to the need of the day of extreme time constraint, by superbly condensing the gist and import of a particular chapter in the first verse of the chapter, apart from an expertly designed table of contents which expresses the import of each and every verse in that chapter. The second unique point is that even in this modern age, one could find a literary poetic creation comparable to ancient works of poesy, both in form as well as in content. The third is that even among modern Kāvya-s one hardly finds *bhakti* as the principal sentiment (*rasa*). The fourth uniqueness is that it is an entirely creative effort, without dependence on any earlier work of similar nature. The virtuosity of the author is exemplified even in the *maṅgalācaraṇa*, where Rādhā, the divine concert is described as '*yasyāntarvāhini dhārā rādheti parisamjñitā*' thus confirming not only the beauty in interchange of the word '*dhārā*' and '*rādhā*' but also the apt usage of the word '*parisaṃjñitā*' which puts a full stop to the ever non-ending debate of 'no explicit mention of Rādhikā' in *Bhāgavatam*.

The verses are composed in a very lucid form, unlike some other condensations of the same work. This enables even a person with reasonable Sanskrit acquaintance to understand and appreciate the nuances of poesy, which is the need of the hour. That said, even though the verses are simple, they are aptly worded and have great depth of meaning and are efficacious in bringing out the particular sentiment and emotion (*bhāva*) and *rasa* relevant to the context, thus in no way compromising on the poetic grandeur. Though some syntactical peculiarities were observed, they qualify for a poetical license of creative usage. This work will be liked by readers interested in Sanskrit Kavya and Kṛṣṇa aficionados.

SHANKARA SHAKTANANDA

VEDĀNTAMUKTĀVALĪ OF BELLAṂKOṆḌA RĀMARĀYA KAVI WITH DINAKARA COMMENTARY, ed. by Dr RADHA RAGHUNATHAN, Chinmaya International Foundation Shodha Sansthan, Veliyanad, Ernakulam Dt., Kerala, India 682313, 2018, Pages lxxix + 632, Price Rs. 1050 / US $ 60

Rama Raya alias Rama Rao (Dec. 27, 1875 - Oct. 14, 1914), famously known as Bellaṃkoṇḍa Rāmarāya Kavi, was a profound and prolific writer in Telugu and Sanskrit. No section of the Śāstra-s was left untouched or unpolished by his intelligence and knowledge. His wide and deep erudition extended from Advaita Vedānta, Mīmāṃsā, grammar, etc. on the one side to Kāvya-s and drama on the other. He is considered on a par with Śrī Vidyāraṇya and Śrī Vedānta Deśika for his contributions to Vedānta. His long list of creations totals to 143 by one count and 149 by another. Chinmaya International Foundation Shodha Sansthan (CIFSS) has been bringing out the works of Rāmarāya Kavi under its Chinmaya Rāmarāya Kavi Series. *Vedāntamuktāvalī* is the sixth in the series.

The title of the work 'Vedāntamuktāvalī' means 'A Strand of Pearls from Vedānta'. It is a compound of three component words. – '*Vedānta*,' '*mukta*' and '*āvalī*'. The first word 'Vedānta' means the 'Upaniṣad-s' and simultaneously draws our attention to the Veda-s. The author has collected the essence of the Upaniṣad-s much like pearls (*mukta-s*) picked from the ocean, and has presented them together as in a strand (*āvalī*). This is a unique work where the pearls of Vedānta are presented in 783 verses, all of them in *Śārdūlavikrīdita* metre. Also, a text is usually commented upon by scholars other than the author of the work. But, the author of *Vedāntamuktāvalī* enriches each of the verses in the work with his own prose commentary titled *Dinakara Vyākhyā*. At the beginning of the work, he mentions the reason for this as his fear of misinterpretation by others. The commentary stands out for its excellence of philosophical thoughts in line with earlier Advaitin preceptors, particularly Śaṃkarācārya's, supported by ample quotations from all branches of the Śāstra-s.

The author has divided the work into two sections. The first half (*Pūrvārdha*) comprising of 424 verses presents the essence of eight Upaniṣad-s of *Īśa-*, *Kena-*, etc. The essence of twelve Upaniṣad-s is presented in 359 verses in the second half (*Uttarārdha*) beginning with *Bṛhadāraṇyakopaniṣad*. Finally, the author adds his '*Advaita Praśaṃsā*' (*In Praise of Advaita Vedānta*) in seven verses, once again with his *Dinakara* commentary on them. *Īśa-* is a *mantropaniṣad* in which all the verses are *mantra-s*. The original *Īśāvāsyopaniṣad* is read with seventeen or eighteen *mantra-s* based upon the variant readings. Our author reproduces the same in six verses. Just as in the original, he begins with the word '*īśāvāsyam idam*...' But, while the original begins as '*īśāvāsyamidaṃ sarvam*,' Rāmarāya begins with '*īśāvāsyam idaṃ samastabhuvanam*.' Similarly, he condenses the 13 verses in three parts of the original *Kenopaniṣad* into seven verses in *Vedāntamuktāvalī*. The original *Kaṭhopaniṣad* with 119 *mantra-s* is in two parts known as *adhyāya-s*. Each *adhyāya* is further divided into three sections, each of which is known as a *valli*.

Rāmarāya Kavi summarizes the contents of all these here in 46 verses. *Praśna-*, *Muṇḍaka-*, *Māṇḍūkya-* and *Taittirīya- upaniṣad-s* complete the Pūrvārdha. In his own inimitable style, Rāmarāya Kavi deliberates on *Bṛhadāraṇyaka-*, *Aitereya-*, *Kaivalya* and *Śvetāśvatara- upaniṣad-s* in the *Uttarārdha*.

The original text of *Vedāntamuktāvalī* was blessed with a *Prastāvana* (benedictory note) by Jagadguru Śrī Kalyaṇānanda Bhāratī Māntācārya Swāmī of Sringeri Sri Virupaksha Sripeetham. The transliteration of the same from Telugu script into Devanāgarī has been reproduced in the present work. A prefatory benediction from Swami Advayananda, In-Charge of Chinmaya International Foundation, adorns this lucid and profound work. The detailed and painstaking efforts by the editor, Dr. Radha Raghunathan, is evident in the work. *Vedāntamuktāvalī* was not available for many decades. As was the practice of Rāmarāya Kavi, this Sanskrit text was written in Telugu script. The editor found a copy in the possession of Bellaṃkoṇḍa Srinivasa Somayaji, the grandson of Bellaṃkoṇḍa Rāmarāya Kavi and this marked the starting point of a noble effort. She has transliterated the text into Devanāgarī, edited the work with a detailed Introduction and extensive references, and has also added an appendix with a complete list of Rāmarāya Kavi's works.

Dr. Dilipkumar Rana, Director of CIFSS and the General Editor, along with his team, has done the cross-checking of the transliteration from Telugu script to Devanāgarī script. A 'Śloka-index' could have been added for easy reference. Nevertheless, the type-setting and printing of the book are of the highest quality. We expect more such erudite and excellent editions from Chinmaya International Foundation Shodha Sansthan.

T. NARAYANAN KUTTY

CONTRIBUTORS

BHUVANESHWARI, S.: Independent Scholar, Ph. D (Advaita Vedānta), Masters Degree in Philosophy and Sanskrit, Diploma in Manuscriptology and Prakrit, completed Post-Doctoral research in IIT-Madras.

CHRISTIAN LINDTNER: Expert scholar and author on Tibetan Buddhism, Nāgarjuna, and Bhavya.

CLEMENCY MONTELLE: Professor in the School of Mathematics and Statistics, University of Canterbury, New Zealand. A historian of mathematics and astronomy with research interests in reading original sources in ancient languages and considering the transmission of scientific ideas in antiquity.

GANESAN T.: Head of the Department of Indology, French Institute, Pondicherry,

JYOTSNA GANGADHARAN: Assistant Professor, Govt. Sanskrit College, Tripunithura. 682301.

KESHAV MELNAD: Completed his doctorate in the history of Indian astronomy at IIT-Bombay, specific research interests in numerical tables and associated computational algorithms in Sanskrit sources.

PANCHANAN BHOI: Specialized in Epigraphy and Paleography; Assistant Professor NIMS University, Jaipur, Rajasthan.

PARTHASARATHY T.K.: Guest lecturer and author in Viśiṣṭādvaita and Vaiṣṇavism.

RAMANI, T. M.: Research Officer, The Adyar Library and Research, Centre.

RAMASUBRAMANIAN, K.: Professor in the Department of Humanities and Social Sciences, IIT-Bombay. Trained as a theoretical physicist, but works on the mathematical and astronomical sciences in Sanskrit, with particular interest in the second millennium astral sciences in India.

SHANKARA SHAKTANANDA: BCS, CFA, MA, MPhil in Sanskrit, Research Scholar at The Adyar Library Research Centre.

SRINIVASAN M.K, (Late): Renowned scholar, author and exponent in Viśiṣṭādvaita and Vaiṣṇavism.

SUNDARESWARAN N.K.: Professor in Sanskrit, Department of Sanskrit, Calicut; specialized in Scientific Heritage of Vedic Literature.

SWAMINATHAN, V: A President-awardee and an expert -scholar in Vyākaraṇa, Pūrva-Mīmāṃsā and Advaita Vedānta, Prof. of Advaita Vedānta at Rashtriya Sanskrit Vidyapeetha, Tirupati. Retired as Principal from Kendriya Sanskrit Vidyapeetha, Guruvayur.

USHA, S. (USHA NARASIMHAN): Associate Professor of Sanskrit at Seethalakshmi Ramaswamy College, Tiruchirappalli, Tamil Nadu.

VEDAVALLI NARAYANAN: An expert scholar in Viśiṣṭādvaita Vedānta and Nyāya; taught Viśiṣṭādvaita Vedānta in Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi.

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Adyar, Chennai 600 020, India
E-mail: alrc.hq@ts-adyar.org Phone: +91 44 2491 3528

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